

*N. 27<sup>th</sup>*

*A Scroffley  
Book 1694*

TREATISE  
of Gods free grace,  
and  
*mans free will.*



PRINTED BY IOHN

*Legat, Printer to the Vniuersitie*  
of Cambridge. 1601.

And are to be sold at the signe of the Crowne in  
Pauls Churchyard by Simon Waterston.

301;02





To the Right Wor-  
shipfull, Sir Edward  
Denie, Knight.



Right Worshipfull, it is a  
thing most evident, that the  
present Religion of the  
Church of Rome is an En-  
emie to the grace of God,  
two waies. First, because it  
exalts the libertie of mans will, and extenu-  
ates the grace of God: and this it doth in  
five respects. For first of all it teacheth, that  
naturall freewill of man hath in it not one-  
ly a Passive or potentiall, but also an Active  
power, or imperfect strength in duties of  
godlines: and so much the lesse power is as-  
cribed to the grace of God. This doctrine  
of theirs is flat against reason. For, the will  
of man in it selfe is a naturall thing: and  
therefore it is neither fit nor able to effect

### The epistle Dedicatorie.

any supernaturall action (as all actions of godlines are) vnles it be first of all (as they say) eleuated aboue his condition by the impression of a supernaturall habit. And the Scripture is viterly against this doctrine, when it saith, Ye were once darknesse, Eph. 5. 8. We are not sufficient of our selues to thinke any thing of our selues, 2. Cor. 3. 5. The naturall man [that is, he that wants the spirit of God] cannot perceiue the things of God, 1. Cor. 2. 14. Ye were dead in sinnes and trespasses, Eph. 2. 1. Without Christ and without God in the world, v. 12. Again, Scripture saith further, that the heart of man is flow, Luc. 24. 25. and vaine, Psal. 5. 10. and hard that cannot repent, Rom. 2. 5. and stonie, Ezech. 36. 26. and that the Iewes were obstinate, their necke as an iron sinew, and their brow brasse, Isai. 48. 4. and that it is God who giues eyes to see, and an heart to vnderstand, Deut. 29. 4. By these testimonies it is manifest that grace doth not onely helpe and assist our weake nature, but altogether change the peruerse qualitie thereof, and bring it from  
from

## The epistle Dedicatorie.

from darknes to light, *Act. 28. 18.* and from death to life, *Eph. 2. 1.* Which grace who so ever doth not so farre forth acknowledge, neuer yet knew what the Gospel meant: neither did he ever consider the words of our Saviour Christ, No man comes vnto me, vnlesse the father draw him, *Ioh. 6. 44.* Prosper the scholler of *S. Augustine* hath a notable saying, which I marvell that the Papists of our time doe not consider.

We haue (saith he) free will by nature, but for qualitie and condition it must be changed by our Lord Iesus Christ.

*Prosp. contra  
Collat. c. 18. in  
fine.*

Secondly, some of the Romish religion auouch, that the efficacie of Gods preuen-  
ting grace depends vpon the cooperation of mans will, & they affirme that the Conncel of Trent is of this mind: but the to the que-  
stion of Paul, *1. Cor. 4. 7.* Who hath separated thee? the answer may be made, I my selfe haue done it by mine owne will. And that shall be false which Paul teacheth, that beside posse-velle, the power of wel-  
willing, ipsum velle, that is, the act of wel-  
willing is of God. *Phil. 2. 13.* Others there-  
fore place the efficacie of grace in the con-

*Molina de grat.  
& lib. arb. q. 14.  
art. 11. disp. 12.  
Gratiz auxilia,  
quod efficacia  
sint, habent de-  
pendenter ab ar-  
bitrij libertate.*

### The epistle Dedicatorie.

gruitie of fittē obiects and perswasions: as though it were sufficient to stirre up the heart and to incline the will in spirituall matters: and our weaknesse might be cured with so easie a remedie: but God is further said to soften the heart. *Ezec. 36. 26.* to turne the heart, *Luc. 1. 17.* to open the heart, *Act. 16. 14.* And because our hearts are other hard, he woundes them, *Cant. 4. 9.* he circumciseth them, *Deut. 30. 6.* nay he bruifeth them, *Ezech. 6. 9.* And when nothing will doe good, at length God is said to take away the stonie heart, *Ezech. 11. 19.* to quicken them that are contrite, *Isa. 57. 15.* *Eph. 2. 5.* to giue a new heart, *Eph. 4. 23.* *Ezech. 36. 26.* nay to create a new heart, *Eph. 2. 10.* and *4. 28.*

Thirdly, they giue vnto God in all contingent actions, a Depending will, whereby God wills and determines nothing but according as he foresees that the will of man will determine it selfe. And thus to maintaine the supposed Libertie of the will, that is, the indifferencie & indeterminatio thereof, they deprive God of his honour and sovereignty.

## The epistle Dedicatorie.

soveraigntie. For by this meanes not God but  
will it selfe, is the first Moover and begin-  
ner of her own actions. And there are even  
of the Papists themselves that condemne  
this doctrine as a conceit.

Shumel. sup.  
1. Thom. q. 23. art.  
3. disp. 8.

Fourthly they teach that the grace  
which makes vs acceptable and gratefull  
to God, stands in the inward gifts of the  
mind, specially in the gift of charitie. But  
this is most false which they teach: for cha-  
ritie is the fulfilling of the law: and Paul  
saith, we are not under the lawe but under  
grace. Rom. 6. 14. And againe, as many as  
are iustified by the law, are fallen from  
grace. Gal. 5. 4. Now the grace that doeth  
indeed make vs grateful to God, is the free  
fauour and mercie of God pardoning our  
sinnes in Christ, and accepting vs to eternal  
life, and not any qualitie in vs, as Paul sig-  
nifies when he saith, we are saued not ac-  
cording to our workes, but according to his  
purpose and grace, which is giuen to vs in  
Christ before all times. 2. Tim. 1. 9.

Lastly they teach that the renewed will  
of man, by the general direction and coope-  
ration of God, can performe the duties of  
god-

### The Epistle Dedicatorie.

godlinesse, without any speciall helpe from  
God by new grace. But the scripture speaks  
otherwise. By the grace of God I am  
that I am. I haue laboured, yet not I but  
the grace of God which is with me. *1.  
Cor. 10.* No man can say that Iesus is the  
Lord, but by the holy Ghost. *1. Cor. 12.  
3.* Without me ye can doe nothing. *Ioh.  
15. 5.* After ye beleued, ye were sealed  
with the spirit. *Eph. 1. 17.* He which hath  
begun this good worke in you will fi-  
nish it vntill the daie of Christ. *Phil. 1. 6.*  
That ye may abound with hope by the  
vertue of the spirit. *Rom. 15.* It is God  
that workes in you the will and the  
deede. *Phil. 2. 13.* Though the righteous  
fall he shall not be cast off: for the Lord  
puts vnder his hand. *Psa. 37. 24.* Incline  
my heart to thy testimonies: turne away  
mine eies from beholding of vanitie: &  
quicken me in thy way. *Psal. 119. 37.*  
Teach me to doe thy will: because thou  
art my God: let thy good spirit lead me  
in the land of righteousness. *Psal. 143.  
10.* Create in me a newe heart, renewe  
a right spirit in me—: and stablish me  
by

## The epistle Dedicatorie.

by thy free spirit. *Psal. 51. 12.* Draw me and I will runne after thee. By these and many other places it is euident, that God after he hath indued vs with his spirit, doth not leaue vs to be guided by our selues (for then we should fall againe to our former miserie) but he directes vs, he lifts vs up, he leads vs, he confirmes and sustaines vs by the same grace, & by the same spirit dwelling in vs, that walking in the way of his commandements, we may at length attaine to euerlasting happinesse.

The second way whereby the Papist shews himselfe to be an enemy of the grace of God, is that he ioynes the merit of works as a Con-cause with the grace of God in that which they call the second iustificati-on, and in the procurement of eternall life: whereas on the contrarie Paul in the Article of iustificati-on opposeth grace to works, yea to such workes as are the gifts & fruits of the spirit. For Abraham did good workes not by naturall free will, but by faith. *Heb. 11. 8.* and Paul opposeth iustificating grace to the workes of Abraham, where he saith, to him that worketh the wages is not im-puted

## The epistle Dedicatorie.

puted according to grace. *And Tit. 3. 5.* Not of the workes of righteousnesse which we haue done, but of his mercy he saued vs. *Rom. 11. 6.* If by grace, then not of workes: or els were grace no more grace. *Augustine said well, that grace is no waie grace, vlesse it be freely giuen euery way.*

*Thus then all things considered, it is the best to ascribe all we haue or can doe that is good, wholly to the grace of God. Excellent is the speech of Augustine: Only hold this as a sure point of godlinesse, that no good thing can come either to the sense or mind, or be any way conceiued which is not of God. And Bernard: The Church shewes her selfe to be full of grace, when shee giues all shee hath to grace, namely by ascribing to it both the first and the last place. Otherwise, how is shee full of grace, if shee haue any thing which is not of grace. Again, I tremble to thinke any thing mine owne, that I may be mine owne. This doctrine is the safest and the surest in respect of peace of conscience, and the saluati-*

De lib arbit.  
l. 2. c. 20.

in Cant. serm.  
67.

Horreo quic-  
quid de meo  
est, vt sim me-  
us.



## The epistle Dedicatorie.

on of our soules. So much the Papists themselves (betraying their owne cause) say and confesse. Bellarmine the Iesuite saith, By reason of the vncertentie of our owne iustice, & for feare of falling into vaine glorie, it is the safest to put our whole confidence in the alone mercie and goodnesse of God. *Cassander in his book called the Consultation of articles in question, to Maximilian the Emperour, cites a saying of Bonanature, which is on this manner: It is the dutie of godly mindes to ascribe nothing to themselves, but all to the grace of God. Hence it followes, that how much soeuer a man giues vnto grace, though in giuing many things to the grace of God, he take something from the power of nature and free will, he departes not from godlinesse: but when any thing is taken from the grace of God and giuen to nature which pertaines to grace, there may be some danger. Thus then to hold and maintaine iustification by faith without workes, and to ascribe the whole worke of our conuersion to God, without making any diuision betweene*

Pellar. de Iu-  
stificat. l. 5. c. 71.

a Tulissimura.

Cassander e. de  
lib. arbit.

## The epistle Dedicatorie.

tweene grace and nature, is the safest.

These things I shewe more at large in this treatise following, which I now present to your Worshippe as a small testimonie of mine humble dutie and love: desiring you to accept the mind of the giuer, and to peruse it at your leisure. And thus I commend your Worsh. to the protection and grace of God in Christ.

Your Worsh. in the Lord,  
*William Perkins.*

### A note.

Pag. 109. l. 19. that some Papists place the efficacy of grace in mans will, it is the sentence of Bellarmine, de grat. & lib. arbit. l. 1. c. 12. *Gratians efficacem constitutum in assensu & cooperatione humana.* L. Molina saith, that our will makes grace to be effectual, De lib. arbit. p. 326, 327. and sometime againe he saith, will is but a condition and no cause of the efficacy of grace. p. 329. Yet alwaies he graunteth, that it lies in mans will whether grace shall be effectual or no. Thus when grace is offered on Gods part, will within stands as the Porter to open or shut, or as master Controller to accept or repell the worke of God.

Pag. 83. in the margin, read *nihil ad non peccandum*.



Matth. 23. 37, 38.

*Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not!*

*Behold, your habitation shall be left vnto you desolate.*



His whole chapter contains a Sermon that our Sauour Christ made to the Iewes at Ierusalem. It hath two parts. The first, is a reproofe of the Iewish Doctours, namely the Scribes and Pharisees for sundrie vices, from the beginning of the chapter to the 36. verse. The second, is an Inuective against Ierusalem, in the words which I haue now read: *Ierusalem, Ierusalem, which killest the Prophets, &c.* In the Inuective two things are to be considered, the Rebellion of Ierusalem in the 37. verse, and the punishment of this sinne, verse 38.

A :

Tou-

Touching the Rebellion it selfe three things are let downe, the place & persons in the wordes *Ierusalem, Ierusalem*: the degree and practise of rebellion, in these wordes, *which killest the Prophets, &c.* the manner and forme of their rebellion, in these wordes, *How oft would I haue gathered you, & ye would not.*

According to the order of the holy Ghost, first I will begin with the place. It is a wonder that Ierusalem of all the places in the world, should be charged with the height of rebellion against God. For it was the citie of God, and had prerogatiues aboue all cities in the world. Saint Paul hath noted seuen of them. The first is, that *they were Israelites*, that is, of the posteritie of Iacob: the second is *Adoption*, in that they were reputed and called the children of God: the third is, that they *had the glorie of God*, that is, the Mercy-sear, the pledge of the presence of God: the fourth

ROM. 9. 5.

*and Gods free grace.*

3

fourth is *the Couenants*, that is, the two tables of the couenant: the fifth is the *giuing of the law*, namely of the Iudiciall and ceremoniall Lawe: the sixth is, *the wvorship of God*, the publike solemnitie whereof was tied to the Temple at Ierusalem: the seuenth, that to them pertained the promises made to the Patriarkes touching the Messias. To these, the prophet Micah Micah 4.2 addeth the eight priuiledge, that the first Church of the New Testament, should be gathered in Ierusalem, and that consequently, the preaching of the Gospel should passe thence to all nations. Now, for all these blessings and mercies, Christ our Sauour cries out and complaines of Ierusalems rebellion. And this is not the first time of his complaint. In the daies of the prophet Isai he saith, that when he had done all Isa. 5. 2 that he could doe for his vineyarde, it brought forth nothing but wilde

A 2

grapes.

*Of mans free will,*

*Ezechiel 36. all.*

grapes. By the prophet Ezechiel he sets downe a long catalogue of his blessings to this people, and withall a catalogue of their vnthankfulness. Hence it appeares, that where God shewes the greatest mercie, there oftentimes is the greatest wickednes and vnthankfulness. And this is partly verified in this land, for within the compasse of this fourtie yeares, we haue receiued great blessings from God both for this life and for the life to come, specially the Gospel with peace and protection: and the like haue not bin seene in former ages: yet there was neuer more vnthankfulness then now. For now commonly men are wearie of the Gospel, and begin to decline from that which they haue bin: and the care to please God and doe his will is accounted but a curious precisenes of many.

Secondly hence it may be gathered, that God doth not tie the infallible assistance

*and Gods free grace.*

Assistance of his spirit to any place or condition of men. If euer any citie in the world had this priuiledge it was Ierusalem. But Ierusalem which was the seat and habitation of God, had not this priuiledge, because it is here charged with rebellion against God. No place therfore nor condition of men hath it. It is alleadged that God hath made a promise to the order of Priesthood: *the priests lips shall preserve knowledge,* Math. 2. 7. *and thou shalt require the law at his mouth.* I answer, that these words are not a promise but a commandement. For sometimes wordes of the future tense are put for wordes impatiue. And therefore the sense is this, *The Priests lips shall keepe,* that is, let them keepe knowledge. Again it is alleadged that we are commanded to heare the Scribes and pharisees; because *they* Math. 23. *sit in Moses chaire.* I answer, that the Chaire of Moses is not a place or seat;

A 3

but

August. epist.  
166.

Ioh. 16. 13.

but the doctrine of Moses: and to this doctrine, I graunt, the spirit of God is annexed, when it is truly taught and beleueed. Thirdly it is alleadged, that God hath promised the spirit of truth to lead men into all truth. I answer, that this promise doth not directly and absolutely concerne all beleeuers, or all Ministers, but onely the Apostles, to whome it was made: and not to them for all times & in all actions, but onely while they were in the Execution of their Apostolicall ministerie, which stands in the founding of the church of the new testamēt, partly by publishing the Gospel, and partly by writing the Scriptures of the New Testament. In a word, no Scripture can be brought to prooue that, God hath, doth, or will binde his spirit to any particular place or persons. Here then falls to the ground three popish cōceits. The first, though the members of the Catholike church



church may seuerally erre: yet they can not erre, when they are together in a generall Councell lawfully assembled: the second, that the Pope can not erre in his consistorie: the third, that personall succession is a marke of the catholike Church: which neuertheles may be seuered from the spirit of God, as we see.

Where our Sauour Christ, vseth a repetition, saying, *O Ierusalem, Ierusalem*; he doth three things therein. First he signifies thereby that he takes it for a wonder, and for a thing incredible that the Iewes after so many blessings should be so exceedingly vnthankfull. Secondly he testifies hereby his own detestation of their vnthankfulness. Thirdly by this repetition he doth awake the Iewes and stirre them vp to a serious consideration and loathing of this their sinne: and he doth (as it were) proclaime the same vnto vs.

And not without cause: for in ynthankfulnes there be two grieuous sinnes against God, false witnes bearing, and iniustice. False witnes bearing: because the vnthankfull person denies in his heart God to be the fountaine and giuer of the good things he hath, and he ascribes them to his owne wisdom, goodnes, strength, indeauour. Iniustice: because he yeelds not to God the duties, which he owes vnto him for his blessings.

The second point to be considered is the degree of the Iewish rebellion, David makes three degrees hereof: the first is to walke in the counsell of the vngodly, the second is to stand in the way of sinners, the third is to sit down in the skorners chaire, and this is the very top of desperate rebellion and the sinne of Ierusalem. For when Christ saith [*which killest the prophets, and stonest them which are sent unto thee*] he  
notes

and Gods free grace.

9

notes out three finnes in this citie. Impenitencie, whereby they persevered in their wicked waies without hope of amendment: sacrilegious and prophane contempt of God & the meanes of their saluation: crueltie in shedding of blood. And by crueltie I meane not one or two actions of crueltie, but an habit therein and the custome thereof: for the wordes are thus to be read, *Ierusalem killing the Prophets, and stoning them that are sent to thee*: where stoning and killing, signifie not one acte, but a continuance and multiplication of acts, that is, a custome in shedding of blood.

It may be demaded how the Iewes should grow to this height of wickednes. I answer thus. In euery actuall sinne there be foure things distinctly to be considered: *the faults*, which is the offence of God in any action: *the guilt* or obligation to punishment for the fault:

1. culpa.  
2. reatus.

10      *Of mans freewill,*

3. *pona.*

4. *macula.*

fault: *the punishment* it selfe which is death: *a blot* or spot set in the soule of him that sinneth, and that by the fault or offence: and this blot is nothing els but a pronesse to the sinne committed, or to any other sinne. In the sinne of our first parents, besides the fault, guilt, punishment, there followed a blot or deformitie in the soule, which was the losse of Gods image and the disposition of their hearts to all manner of euills. Since the fall of Adam, he that commits an actuall offence, besides the fault, guilt, punishment, imprints in his heart a new blot and that is an increase of his naturall pronesse to sinne: euen as the dropsi-mau the more he drinks the more he may, and by drinking he increaseth his thirst. Thus the Iewes by custome in sinning attaine to an height in wickednes because euery act of offence hath his blot, and the multiplication of acts offensiue, is the continuall

nuall increase of the blot or blemish of the soule till the light of nature be extinguished, and men come to a reprobate sense. This must be a warning to all men to take heede least they commit any offence against God in thought, word, or deede, considering every offence imprints a blot in the soule.

Secondly it may be demanded, how Ierusalem growen to this height of Rebellion, can truly be called *the holy Citie*, or the *Citie of the great king*. Math. 27. 33 and 5. 35 I answere two waies. First, there were many holy men and women in Iurie and Ierusalem, that truly serued God and waited for the kingdome of Christ, as Ioseph, Marie, Zacharie, Elizabeth, Anna, Simeon, Nichodemus, Ioseph of Aramathea, and many others. Now a Church is named not of the greater but of the better part: as an heape of corne is so called, though there be more chaffe then corne. Secondly I answer that a people or

Church that haue forsaken God, remains still a reputed Church, till God forsake the, as a wife committing adulterie remains stil a supposed wife, til her husband giue her the bil of diuocemēt. Ierusalem indeede had forsaken God, but God had not forsaken Ierusalem. For there he preserued still the temple, and his worship: yea, when Ierusalem had condemned and crucified Christ, S. Peter inspired by the holy Ghost faith still, *To you belong the promises, and to your children.* And Ierusalem did not vterly cease to be a Citie or Church of God, till they contradicted & blasphemed the Apostolicall ministry: for the & not before the Apostles withdrew theselues frō the fellowship of the Iewes. Here we see a depth of mercie in God: for though the Iewes for their parts had deserued a thousand thousand times to be forsaken, yet God for his part did not forsake them  
but

but still pursued the with mercie. And we are taught hereby not to giue any sentence of the persons of euill men. For though they forsake God, yet know we not, whether God haue forsaken them or no.

In this example of Ieruselems Rebellion, we learne many things. First in it we may behold the vilenes of mans nature, and our violent pronesse to sinne. For the Iewes went about to abolish and quench as much as they could the doctrine of saluation; yea to quench it with blood, and which is more with the blood of the prophets: and this shewes that man drinks iniquitie, as the fish drinks in water.

*Iob 13. 16.*

Secondly in Ierusalem we may behold the desperate condition of the Church of Rome at this day. For it followes in Rebellion, nay it goes beyond Ierusalem. If any man will indifferently consider, it will appeare that  
by

Apoc. 17. 6.

2. 16. 14.

by the whore of Babylon is meant the  
 presēt church of Rome: & this whore  
 is said to be drunke with the blood of  
 the Saints. The locusts out of the bot-  
 tomlesse pit goe to the kings of the  
 earth to stirre the vp to warre against  
 the Church of God. And these locusts  
 are in all likelihoode, swarmes of  
 monkes, fryers, & Iesuits of the church  
 of Rome. And we haue found it by long  
 and much experience, that they of the  
 Romane Church haue long thirsted  
 for the bloode of prince and people in  
 this land.

H3. 2. 4.

Thirdly we are here taught to ex-  
 ercise our selues in the duties of meek-  
 nes, goodnesse, peace to all men. The  
 prophet Isai saith that men in the king-  
 dome of Christ, shall not applie their  
 swords and speares to the hurt of any,  
 as the Iewes here doe, but shall turne  
 them to instruments of husbandrie, as  
 mattocks and sithes. Whereby is sig-  
 nified



nified that men truly regenerate shall lay aside all purpose and minde of doing any hurt, and shall giue themselves to doe the good they can. Againe he saith that the wolfe and the lambe shall dwell together: and that there shall be no hurt in all the holy mount of God. C.11. v. 19.  
The deuill by the sime of our first parents, of men made vs beasts, lyons, wolves, tygers, beares, cockatrices: and Christ again of beasts hath made vs his lambs and sheepe in respect of meeknes and patience.

Fourthly we are here taught not to oppose our selues against the Ministers of God, but without pride and fiercenes to yeeld subiection and obedience to their Ministerie. Isai foretels that in the Church of the New Testament a litle childe, that is, Ministers otherwise weake and silly men, shall by their doctrine rule and guide wolves, leopards, lyons, that is, fierce and cruell men Isa. 11. 6.

Psal. 116. 3.

Job 30. 28.

Romay. 16.

men by nature. *My people* (saith the Lord) *shall come willingly in the day of assembly: and the sheepe of Christ heare his voice and follow him.* The Iewes arraigne and iudge the prophets that are sent vnto them: but we must suffer them in their ministerie to arraigne and iudge vs, that we be not iudged of the Lord. Againe, the Iewes kill their teachers: but we must permit our teachers after a sort to kill vs: for their ministerie must be as it were a sacrificing knife to kill the old man in vs, that we may be an acceptable offering vnto God.

Lastly Ministers of the word, must learne hence not to be troubled, if they be hated and persecuted of men. For this befell the holy prophets of God and that in the citie of Ierusalem.

The third point is the manner or forme of their Rebellion. In it I consider foure things. The will of God against

gaist which the Iewes rebell, *I would*  
 the wil of the Iewes rebelling, *ye would*  
*not*; the concord of both, *I would, ye*  
*would not*: the manner of Gods will,  
 He wills their saluation in loue, *I would*  
*haue gathered you as an hen gathereth*  
*her chickens*: in patience, *How oft would*  
*I?* Before I come to handle these points  
 in particular, I wil set downe a general  
 preamble touching the nature of will.

2

3

4

Will is a power of willing, nil-  
 ling, choosing, refusing, suspending,  
 which depends on reason. By *power* I  
 meane an abilitie or created facultie:  
 and it is so properly in men and An-  
 gels: but in God onely by analogie or  
 proportion. Because his will is his es-  
 sence or godhead indeede. Secondly, I  
 say it is a *power of willing*, &c. because  
 to will, nill, choose, refuse, suspend, that  
 is, neither to will nor to nill, are the  
 proper effects of will whereby it is  
 knowne and discerned. Lastly, I say it

B I

depends

*depends on reason*, because it is incident onely to natures reasonable; as God, Angels, men: and because, though it goe against good reason, yet it is not without reason altogether. When a man knowes & approoves that which is good, and yet doth the contrarie: it is because it seemes good to him to do the contrarie. And in euery act of will there are two things, *Reason* to guide, and *Election* to assent or dissent.

Will hath his propertie, and that is the *Libertie of the will*, which is a freedom from compulsion, or constrainr, but not from all necessitie. From compulsion; because compulsion and will be contrarie, and where compulsion takes place there will giues place, and will constrained is no will. Neuertheless will and necessitie may stand together. God wills many things of absolute necessitie, as the eternall generation of the Sonne, the proceeding of  
the

the Holy ghost, the doing of iustice  
and such like: and he wills them with  
most perfect libertie of will. The good  
angels will their owne hapines and the  
doing of iustice, and that of necessitie;  
for they cannot will to sinne or to be  
in miserie: and all this they will most  
freely. Nay the necessitie of not sinning  
is the glorie and ornament of will: for  
he that doth good so as he cannot sinn,  
is more at libertie in doing good, then  
he that can doe either good or euill.  
When the creature is in that estate  
that it willingly serues God & cannot  
but serue God, then is our perfect li-  
bertie. Againe, the libertie of will since  
the fall of man is ioyned with a necessi-  
tie of sinning, because it stands in bon-  
dage vnder sinne; in this respect it is  
fitylly tearmed of Augustine, *the bond-  
free will*. Wherefore we may not i-  
magine in the will a Libertie which is  
a freedome from all necessitie. That

Tract. in Ioh.  
53. De corrupt.  
& grat. 13.

this may the better appeare, let vs consider the kinds of necessitie. There is a simple or *absolute necessitie*, when a thing cannot possibly be otherwise: thus we say there is a God, and he is righteous, &c. This necessitie stands not with the will of the creature; yet doth it stand with Gods wil, in whom an absolute necessitie of holinesse and goodnes is ioyned with absolute freedom of will. Againe there is a *necessitie by violence* or compulsion, and this aboliseth freedome and consent of will. Thirdly there is a *necessitie of infallibilitie*, or of consequence, when some thing followes necessarily vpon a supposed antecedent, as namely vpon the determination and decree of God. This necessitie and freedō of will may both stand together. For to the doing of a voluntarie action it is sufficient, that it proceede of iudgement & haue his beginning from within the will, though

Greg. Arim. l. 3  
dist. 10. in fine.  
an sufficere ad  
rationē vo-  
luntariū si a  
science & vo-  
luntario com-  
petatur.

though otherwise in respect of Gods will it be of vnchangeable necessitie. The certentie of Gods decree doth not abolish the consent of mans will, but rather order it and mildly incline or draw it forth. And the thing that is directly contrarie to freedome of will is compulsion: because it abolisheth consent.

The libertie of will stands in a double power. The first is, when it wills any thing, of it owne selfe to be apt and able to nill the same; and so on the contrarie: and it is called in schooles the *libertie of contradiction*: the second is, when it wills any thing to be able to will an other thing or the contrarie. As for example: when God willed the creation of the world, he could haue nilled the same: and when he willed the creation of one world, he could haue willed the creatiō of mo worlds. And this latter is called the *libertie of*

Will by this libertie is distinguished from the inclinations of natural Agents, which alwaies shew themselves in the same manner. Put matter to the fire, it burnes alwaies & it can not but burne. Cast vp a stone into the aire, it falls down alwaies and can not but fall downe. Secondly will by this libertie is distinguished from the appetite of beasts: for it followes sense, and in choosing or refusing keeps alwaies one order. The sheep flies the wolfe: and all sheep doe so at all times and in all places. Bees gather honie, and they doe so alwaies and in all places, and they can doe no otherwise. When the beast in the field, chooseth one hearb, and refuseth another, there is a shewe of libertie, yet no true libertie. For that which it chooseth or refuseth once, it chooseth or refuseth alwaies in the same manner.

Thus much of the generall nature of  
will;



will: now I come to the points in hād.  
 The first is touching the wil of Christ,  
*I would.* According to the two natures  
 of Christ: so be there two wills in  
 him, the will of his godhead and the  
 will of his manhood. Some thinke that  
 these words are ment of the will of his  
 manhood. For they suppose him heere  
 to speake as the minister of circumci-  
 sion, and consequently as a man. This I  
 thinke is a truth, but not all the truth.  
 Because the thing which he willet  
 namely the gathering of the Iewes by  
 the ministerie of the Prophets, was be-  
 gun and practised long before his in-  
 carnation. Wherefore (as I take it) here  
 his divine will is ment or the will of his  
 godhead, which is also the will of the  
 Father, and the Holy Ghost.

Rem. 8.

This will is one and the same as God  
 is one: yet may it be distinguished  
 on this manner. It is either *the will*  
*of his good pleasure,* or, *his signifying*  
*will.*

Voluntas be-  
 ne-placiti.  
 Voluntas signi-

*will.* The truth of this distinction, wee may see in earthly Princes, who beare the image of God. A king determines within himselfe according to his pleasure what shal be done in his kingdom, and what not: this is his will. Againe he signifies some part of his secret pleasure to his subiects, as occasion shall be offered: and this is also his will. Euen so the pleasure of God within himselfe, and the significations thereof to his creatures either in whole or in part, are his will.

The first is mentioned, Ephes. i. 5. where Paul saith the Ephesians *were predestinate according to the good pleasure of his will.* That it may be rightly conceiued of vs, I will set downe 4. things. The first is, that this will is Gods purpose or decree according to counsell. For in it these two concur, his counsell and his decree. His counsell sees all things and all the causes of them:

His

His decree determines what shall be done and what vndone: and he determines according to his owne eternall counsell. Yet is not counsell a rule to his will. For there is nothing higher then his will, and his counsell also is according to his will which is goodnes it selfe. And therefore by Paul, Counsell Eph. 1. is called, *the Counsell of his will.*

Secondly in Gods will there is a *Soveraignty*, that is an absolute power, whereby he is Lord of all the actions that hee willerth, willing of himselfe without dependance from any, without impediment or controlement, what he will, when he will, and how he will. Thus much is signified in the parable, *May I not doe with mine owne* Mat. 20. *as I will:* and by Paul alleading Moses, *I will haue mercie on whome I will* Rom. 9. *haue mercie;* teaching also that we are at Gods pleasure, as clay at the pleasure of the potter. This must teach vs when

we thinke or speake of Gods works & iudgements, to thinke and speake in modestie and sobrietie, with admiration, reverence, not daring to search in to the reason of them, or think hardlie of them, when they sound not with our reason, contenting our selues with this that we know God to haue a Soueraigntie in his will, to wil at his pleasure, and his will to be good.

The third point is, that the will of God is the beginning or first cause of all things without exception, and of all their motions and actions. And it is a beginning two waies. First in regard of the existence or being of things: Secondly in regard of their goodnes. That all things in particular haue their Being from the wil of God as from the first efficient cause, I shew it thus. God is of that power, that nothing can come to passe which he willet, or which is vterly against his will. Therefore  
what-

whatsoever comes to passe, comes to passe because he wils it either simply or in some part. A wise gouernour of a familie or of an armie, having all things in his owne power, suffers nothing to be done without his wil, and he desires in the very smallest matters to haue a stroke; and nothing hinders this desire but his owne weaknes, which is not incident to the maiestie of God. God by an vnchangeable presciēce foresees all things that shall come to passe: and therefore by an vnchangeable will he willeth the beeing of them. For Gods foreknowledge dependes on his will. Not because God foresees things to come, therefore they come to passe: but because according to Gods will they are to come to passe, therefore he foresees them. Indeede there is in God a knowledge of things that possibly may be, though they neuer be: and this knowledge goes before Gods decree.

Yet

Yet the diuine knowledge of things that certainly shall be, followes the will and determination of God. To proceede further: In that God wills the beeing of all things, he makes them to be. For his will is operative, not seuered from his power but distinguished: and his willing of any thing is his doing of it: and therefore it pleaseth the Holy ghost to signifie the will of God by an operative word or commandement: *In the beginning God said, let there be this and that, and it was so:* now this commanding word was his will. Againe, *Man liues by euery word of God*, that is, by any thing that God in his pleasure wills to be our foode. Things in respect of beeing must haue dependance on the will of God, or on themselves, or on some other thing. If they depend on themselves for their beeing, they are Gods: if they depend on any other thing without and beside God,

God, that thing is god also. It remaines therefore that all things and acts in the world considered as Acts, haue their beeing by a dependance on God as on the highest cause, or the cause of causes. This doctrine must be remembred. For it is the foundation of true patience: when we consider, whatsoeuer comes to passe befalls vs according to the will of God. Vpon this ground Iob <sup>Iob. 1. 21.</sup> armes himselfe to patience, and Dauid saith, *I held my tongue & said nothing: because thou Lord diddest it.* <sup>Psal. 39. 2.</sup> Secondly this doctrine is the meanes of all true comfort, whē we consider that all our afflictions are from the good pleasure of God. Thus did the primitive church comfort it selfe, when it considered, that the Iewes, Herod, Pontius Pilate, & the rest, did nothing against Christ, *but that which the counsell of God had determined before to be done.* <sup>Act. 4. 28.</sup> And it must be our comfort, that we are predestinate

Rom. 8.29.  
Phil. 3.10.

destinate to be made conformable to the image of Christ in afflictions.

Furthermore the will of God is the beginning of the goodnes of things. For a thing is not first good and then willed by God: but it is first willed by God, and thus it becomes good. This is a manifest truth, I will not stand vpon it. It may here be demanded, whence the euill in the creature, namely sinne, hath his beginning. I answer: It comes of the will of the declining creature, and not from the will of God. Yet is it not without the will of God. For though he wil not sinne properly, because he hates it: yet doth he will the being of it in the world. For in respect of the counsell of God, it is good that euill should be. And God wills the being of sinne, (a) not because it is his will to effect, produce, or giue a being to it, but because [b] his will is to forsake his creature, and not to hinder the being of

a non possumus.

b negatiue,  
deserendo,

of



and Gods free grace.

31

of euill when he may: and [c] thus euill  
not hindred comes to passe. And c perillationes  
whereas God foresaw it in his eter-  
nall counsell, and yet willed not to hin- Hugo: Malum  
quod non uult  
esse uult.  
der it when he might, in effect he wil-  
led the beeing of it in the worlde;  
though simply he wills it not.

The last point is, that this will of  
Gods good pleasure being hiddē from  
vs, is not the rule of our actions and of  
our faith. Moses saith, *Secret things be-* Deu. 32. 31.  
*long to the Lord our God, and things re-*  
*uealed to vs and to our children.* Hence  
it followes, that we doe and may (with  
a submission) in our wills dissent from  
this will of God before it is knowne to  
vs, without sinne. Paul would by ver-  
tue of his Apostolicall commission  
haue preached in Asia and Bythinia,  
and God would not, because it is said  
the spirit withstood him. Yet did not Ac. 16. 7.  
Paul sinne herein. One good thing  
may differ from another: and that  
which

which the creature sometime willethe without offence, God willethe otherwise by his most righteous pleasure. Samuel prays for Saul otherwise then the secret pleasure of God was; but when the decree of God was revealed to him, he then stayed his praying. Here sundry men are to be reprovued that reason thus. If it be the wil of God that I shal be saved, it shall so be, howsoever I live: therefore I will live as I list. They make the secret will of God the rule of their lives, which should not be: because the revealed will of God is the Law, or the onely Rule of things to be done and beleevued.

Thus we see what the will of Gods pleasure is. Now this wil is not ment in this text, *How oft would I.* For the pleasure of god can not be withstood or resisted. *Isay. 46. 10. My counsell shall stand, and I will doo all my pleasure.* But the wil here mentioned, may be resisted, and with-

withstood, *I would, ye would not.*

The signifying will of God is, when he revealeth some part and portion of his pleasure, so farre forth as it serves for the good of his creature, and for the manifestation of his iustice or mercie. This signifying will is not indeede the will of God properly, as the will of his good pleasure is, for it is the effect therot: yet may it truly be so tearmed. For as the effects of anger without the passion, are called anger in God: so the signe and signification of his will, may be tearmed will.

This will is propounded sometimes more plainly, sometimes more darkly. It is propounded more plainly three waies, by his word, by his permission, by his operation.

His word is his will, for so Paul saith, *Prooue what is the good wil of God* Rom. 12. 18. And it is not his decree or pleasure, but his signifying will: because it serves to

declare and manifest what is pleasing and acceptable to God, what is our dutie, and what he requires of vs, if we desire to come to life eternall. For this cause, both the Law and the Gospel and all the commandements, prohibitions, promises and threatnings thereof, are the signifying will of God. For commandements signifie what we are to doe: prohibitions what we are to leaue vndone: promises, what good he will doe vnto vs: threatnings, what punishments are due to sinne. Furthermore by reaso of the word, the Ministerie and dispensation thereof is the signifying will of God. For by it God signifies his pleasure touching the salvation of men.

Diuine permission is likewise the signifying will of God. For by it he signifies, that he will not hinder the being of the thing permitted; and consequently that the thing permitted shall  
come

come to passe.

Thirdly every Operation or worke of God, signifies what God will haue done, and what must come to passe. For when a thing is done, we know thereby what is and was the pleasure of God, considering nothing comes to passe without his will.

When the signifying will is more darkly propounded, it is because some things appertaining to the said will, are concealed. And by reason of this concealment, sometime there seemes to be a contrarietie betweene the signifying will and the will of his good pleasure: but indeede there is none. And the end, why God doth so darkly signifie and propound his pleasure, is not to hurt or deceiue, but to procure the good of his creature. Examples of this kind, there be in Scripture three sorts. First of all, God sometimes propounds a commaundement to men and con-

ceales the end of the commandement. For the endes of diuine precepts are three: one is *Obedience*, when God will haue the thing commanded, to be done precisely as it is commanded: the other is *Triall*, when he wills not the thing commanded to be done absolutely, but onely wills to make triall of the loialtie of his creature: the third is *conuiction*, when by commanding God intends to conuince his creature of disobedience. Thus parents sometime giue precepts to their children, that must be done: and sometime againe they giue a commandement, the doing whereof they intend not, but onely intend thereby to make experience of the affection and dutie of their children. And sometime one man commands an other onely in way of conuiction: as when the creditor saith to the bankrupt, Pay thy debt: which he neuer lookes for, and which peraduenture he minds to forgive.

giue. Diuine precepts therefore be of three sorts, precepts of obedience, as the commandement of the moral law, precepts of triall, and precepts of conviction. Now when the signifying wil of God is propounded in a precept, & the ende of the precept is concealed, the pleasure of God is darkly signified. God giues a commaundement to Abraham, *Offer thine onely sonne Isaac.* Gen. 22. 2. The end was only to trie Abraham, & this end was concealed, til Abraham was in doing the fact, for then the angel of the Lord staid him & said, Now I see v. 12. Abraham feares God. And the very commandement, *Offer Isaac*, seemes to be flat contrarie to the will of Gods pleasure or decree: for, as it appeares by the euent, Isaac was not to be slaine: and therefore the not slaying of Isaac was decreed of God. Now then, it may be said, why should God command a ny thing contrarie to his decree? I an-

swer, there is an apparent cōtrariety, by reason the end of the commandement was concealed: but indeede there is none. For as it was the decree of God that Isaac should not be offered: so also was it his decree, that Abraham should be tried in the offering of Isaac. And with this decree doth this commandement accord. For it is a commandement not so much of absolute obedience as of triall, and therefore it is a fit and conuenient meanes to accomplish the decree of God. The Lord by the hand of Moses giues a commādemēt to Pharao, *Let the people goe*: and yet the secret pleasure & purpose of God was, that he should not let them goe. Here is contrarietie in shew, but indeed none. For it was also the decree of god, to conuince Pharao of rebellion and hardnes of heart: and to this end serues this commandement: because properly according to Gods intention it was a  
 comman-

Exod. 8.1.



commandement of cōuiction: though Pharaο for his part was to accept of it as of a commandement to be obeyed and accomplished.

By this doctrine the publike ministerie of the word receiues a iust defence. Some are of opiniō, it is a meanes to delude the world : because in it a commandement is giuen to all without exception to repent and beleue, and yet grace to repent and beleue is not . But they are deceiued . For the commandement, *Repent, and beleue*, though in the intent of the minister it haue onely one end, namely the saluation of all, yet in the intention and counsell of God, it hath diuers ends. In them which be ordained to life eternall, it is a precept of obedience: because God will inable them to do that which he commandeth : in the rest it is a commandement of triall or conuiction, that to vnbeleeuers their sinne might be discouered

red and all excuse cut off. Thus when the precept is giuen to beleue and not the grace of faith, God doth not delude, but reprocue and convince men of vnbeleefe and that in his iustice.

The second example of the signifying will of God darkly propounded is, when God propoundes his promises concealing the exception or condition thereof. Gen. 1. 28. *Ye shall rule ouer the fowles of the aire, the fishes of the sea, & the beasts of the earth.* And of Hierusalem the Lord saith, Plal. 132. 14. *This is my rest for euermore.* These promises take no place now; and yet there is no contrarietie in Gods will, because the said promises must be vnderstood with their exception; vnlesse ye fall from me and prouoke mine anger by your sinnes. ..

The third example is, when God propoundes his threats concealing the conditions and exceptions thereof. Iud.

10.13. *I will*, saith the Lord, *deliuer you no more.* And it was his pleasure afterward to deliuer them againe and againe. Exod. 32. 10. *Let me alone, that my wrath may waxe hote: for I will consume them:* and he spared them at the praier of Moses. Ion. 3. 4. *Yet fortie daies and Ninuie shall be destroyed.* For all this Ninuie was spared and not destroyed. We may not here so much as dreame of any chaunge or vntruth in God. For all threatnings denounced, must be vnderstood with this clause, *Except ye repent and turne* Ezech. 18. 32.  
*unto me.* And this exception God conceales, that he may the better terrifie the consciences of men and so prepare them to true repentance. Isay. 38. 1. the Lord saith by the Prophet to Ezechias, *Set thine house in order, for thou shalt die and not liue:* and yet he liued fiteene yeares after. Here God conceals his owne pleasure of lengthning the daies

daies of Ezechias, and signifies, what shall betide him in respect of nature & the helps thereof. In all these examples we may not surmise any fraud or double dealing in God. For he doth not speak one thing and minde another, after the fashion of hypocrites: but he conceals part of his will and reueals part: and this he doth not for the hurt of any after the manner of deceiuers, but for the good of men.

Thus much of the signifying will of God: now I come to the text in hand. The words, *I would haue gathered you*, are not to be vnderstood of the decree of God, but of this signifying will and namely of the ministerie of the word. For when God sent his word to Hierusalem by his Prophets, he therby signified that it was his pleasure and will to gather and conuert them. And he is laid to wil the conversion of the Iewes in and by his word two wayes. First  
because

because he approoued it as a good thing in it selfe, being agreeable to his goodnes and mercie. Secondly because he commaunded and required it of them as a dutie of theirs, and as a thing necessarie to saluation. Some may happily say, it is a point of hard dealing, for God to commaund the Iewes to doe that which they can not doe, and to complaine because they are not gathered: and that a maister might aswell commaund his seruant to carrie a mountaine on his back, and complaine because it is not done. I aunswer thus: If a maister could giue to his seruant power and abilitie to carrie a mountaine, he might then commaund him to do it: and if he should by his owne default loose this abilitie, the said maister might still commaund him and complaine, if he did not the thing commaunded. And this is the case with God, For he gaue all men grace in our  
first

first parents to obey any of his commandments: this grace in them we haue cast away, & do not of our selues so much as desire it of God: and God for his part is not bound to giue vs this grace againe. He therefore may iustly command vs to turne vnto him, though we now be vnable to turne.

If we compare this text with Isa. 6. 10. they may seeme to be contrarie. For here Christ saith, *I would haue gathered you:* there he saith, *Harden them that they be not gathered and conuer- ted.* God therefore seemes to will and not to will one and the same thing.  
*Ans.* There is but one will in God: yet doth it not equally wil all things, but in diuers respects it doth will and nill the same thing. He wills the con- uersion of Hierusalem, in that he ap- prooues it as a good thing in it selfe: in that he commands it, and exhorts men to it: in that he giues them all outward meanes

meanes of their conuersion. He wills it not, in that he did not decree effectually to worke their conuersion. For God doth approoue, and he may require many things, which neuertheless for iust causes knowne to himselfe, he will not doe. The confirmation of the Angels that fell, God approoued as a thing good in it selfe, yet did not he will to confirme them. A iudge in compassion approoues and wills the life of a malefactor: and yet withall he wills the exequution of iustice in his death. Euen so God sometime wills that in his signifying will, which he wills not in the will of his good pleasure.

By this which hath bin said, we learn, that where God erects the ministerie of his word, he signifies thereby that his pleasure is to gather men to saluation. In this regard the prophet Isay saith, that the preaching of the gospel, is  
*a ban-*

*a banner displayed*, that all nations may come vnto it. All this is verified in this our English nation. For more then fortie yeares hath God displayed this banner vnto vs, and more then fortie yeares hath he signified in the ministerie of his word, that his will is to giue mercie & saluation vnto vs. First therefore we owe vnto God all thankfulness & praise for this endles mercie. Secondly we are to reuerence the ministerie of the word, in as much as God signifies his good will vnto vs therby, & we are in all obedience to subiect our selues to it: and for this cause we must suffer our selues to be conuerted and gathered by it. Subiects vse to reuerence the letter of their Prince, how much more then must we reuerence the letter of the liuing God sent vnto vs, that is, the ministerie of the word, & cōform our selues to it. thirdly, hēce we may learn to forsee our miserable condition in this lād.

For



For though God for his part haue long signified his will vnto vs touching our euerlasting good, yet there is nothing to be found in the most of vs, but a neglect or contempt of the gospel: and in most places men are wearie of it as the Israelites were of Māna. What weary of the goodnes of God, that offers and proclaimes mercie vnto vs? Yea, verely. And the more wearie we are of this, the more wearie are we of our owne happines, and consequently hasten to our owne perdition.

Secondly it is to be obserued, that the rebellion of Ierusalem is against the signifying will of Christ, whē he saith, *I would, ye would not.* And hence it followes, that the signifying will of God is the rule of our obedience and not the vnreuealed wil. And therefore so oft as God signifies vnto vs his will and pleasure, we must yeeld our selues in obedience to it. Now God signifies his will

will three waies (as I haue said) by his  
commandements and prohibitions,  
by his permission and by his operatiō.  
Therefore when he commaunds, we  
must obey: when he forbids, we must  
also obey. When he permits any euil,  
we must be content. Lastly when God  
doth any thing & brings it to passe, he  
signifies his pleasure, and we must o-  
bey. We are bidden to say, *Thy will be  
done*: and this is not onely the will re-  
uealed in his word but also his will re-  
uealed by any euent. For when any  
thing comes to passe, it comes to passe  
because it was the wil of God. Further-  
more this signifying will must be the  
stay and ground of our patience and  
comfort. For when a thing is come to  
passe, the will of God is past vpon it &  
he hath signified his pleasure: As for  
example, when a man is slaine, the will  
of God is past vpon his life, and he hath  
reuealed his pleasure touching his  
death.

death. Vpon this consideration in all  
tents, are we to stay our mindes.

Thirdly it appeares hence, what  
minde must be in the Ministers & tea-  
chers of the word. They must put a-  
way all blinde respects of profit and  
praise, and simply with honest hearts  
applie themselves and their Ministerie  
to this end, that they may gather a peo-  
ple to God. For that which is the mind  
of the master in any busines, the same  
must also be the minde of the seruants:  
the minde of the master is here set  
downe, *How oft would I haue gathered  
you.*

Thus much of the will of God: now  
let vs come to the second point, to cō-  
sider what is the will of man. That  
this may appeare, two things must be  
hādled, the *Nature* of mans will, & the  
*strength* therof. Of the *nature* of will, I  
spake something before generally, there  
is yet somewhat more to be added.

1. Nature  
2. Vires

The nature of mans will, may be gathered by the practise thereof. The practise of will stands in five things. The first is the action of the minde, nam. ly a Cōsideration of the thing to be done, and the ende thereof: the second is *Deliberation* of the diuerse meanes, whereby the foresaide thing may be done: the third is, after deliberation a *Determination* what shall be done. The fourth action is proper to the will, and that is *Election*, whereby the will vpon determination of the minde, chooseth or refuseth, that is, willethe what shall be done, what not. The fifth is, that the will in all her Elections keepes and maintaines *her libertie*. Because when it wills or nills any thing, it mooues it selfe freely of it selfe to will or to nill, without any externall compulsion: & when it wils any thing, it so wills, as stil retaining a natural aptnes to nill the same: and when it wills  
any

any one particular thing, it remaines still apt not to will it, but to will an other thing or the contrarie.

Againe the will of man must be distinguished from the power of man, whereby he doth any thing. Will and power in God are onely distinguished in our conceiuing, beeing indeede one and the same thing, namely the essence of God. And therefore, what God can will, he can doe: what he willethe he doth: and his willing of any thing is his doing of it. It is not so in man, who can will that which he can not doe: as Paul saith, *To will is present with me, but I can not doe that which I would.* Will therefore is one thing, and power to doe the thing willed, an other.

The second thing to be handled, is the strength of will, that is, what will can doe, what not; and how farre it extends it selfe. That this may appeare, Will must be considered according to

the foure estates of man, the estate of innocencie before the fall, the estate of corruption after the fall, the estate of regeneration after conuersion, and the estate of glorie after this life.

In the estate of Innocencie, the will of man is a power of willing either good or euill. For God gaue Adam a commaundement, in which he forbad him to eate of the tree of knowledge of good & euill. Adam therefore could either keep or break this commaundement. This reason holds not in vs since the fall, yet doth it hold in Adam. Because with the commaundement he receiued the power to obey: and that he could not obey, it appeared by the euent; because he did not obey. Ecclesiastes saith, *God made man righteous: there is the power to will that which is good: & they found out many inuentions: there is also a power to will that which is euill.* Moses saith to the Israelites,

lites, I set before you this day, life and death, blessing and cursing: therefore choose life, that thou and thy seed may live. Deut. 30. 19.

These words are a sentence of the law, telling what we ought to do, and not what we can now do, but what we could do by the gift of creation before the fall. Here a differēce of powers must be made: the power to will that which is good, was a gift put into Adams heart by God: and the power to will that which is euill, was in him before his fall not a gift but onely a *Possibilitie to will euill*, if he should cease to do his dutie. And thus had he power to will both good and euill.

In Adams will there were two things, *Libertie* and *Mutabilitie*. Libertie was twofould. The first is a libertie simply to wil, or to nill, or to suspend. And this is *libertie of nature*: because it is founded in the nature of will, from which it can not possible be se-

uered; and therefore it still remaines in the damned spirits: because where this libertie is wanting, there is no will.

The second libertie is a *libertie of grace*, which is a power to will or nill well, or to will that which is good, and to nill that which is euill. This libertie is founded not in the nature but in the goodnes of the will. By goodnes I meane the holines of the will, which is the image of God. And here we must take heed of the opinion of some, who think that Adam was created and placed in such a condition, in which he was neither righteous nor vnrighteous, but in a meane betweene both. But this is directly contrarie to the Apostle who saith, that mā was created in righteousness & holines. And by this meanes in the first instant of Adams creation, he wanted libertie of grace. Againe by reason of this second libertie, Adam had a further libertie from sinne and a  
li-

Eph. 4.24.  
Col. 3.10.



libertie from miserie.

• The changeablenes of Adams will appears in this, that though it was created in goodnes, yet was it made changeably good. For such was the goodnes and inclination of his will to obey God, as might be altered and changed by force of temptation. The cause of this mutabilitie must be considered, & it is this. That a creature righteous by creation, may remaine eternal and constantly righteous, two fauours or helps of God are required: the [a] first is a Power to perseuere in goodnesse. Without this power the creature of it self ceaseth to be good. The [b] second is an Act or deed, and that is the will to perseuere, or perseuerance it selfe. This also is required with the former, for God giues not onely the power but also the will and the deed. And the creature doth not the good which it can do, vnlesse God cause it to do the said

a 1. posse velle.  
perseuerare.  
Aug. de Cor.  
rep. & gr. c. 11. 22.

b 2. Actus perse-  
uerandi.

D 4 good,

good, as he caused it to be able to doe good. Both these helps the good angels haue, and therefore they stand. And as for Adam, he receiued of God the first helpe and not the second. For beside the goodnes of his will he receiued of God a power constantly to perseuere in goodnes if he would: yet the acte of perseuerance was left to the choise and libertie of his owne will. We may behold the like in nature. God creates the eye and puts into it the facultie of seeing, and withall he addes to the eye necessarie helpe by the light of the sunne; as for the acte of seeing, it is left to mans libertie: for he may see if he will; and againe if he will, he may shut his eyes. The physitian by art procures an appetite; this done, in the next place he prouides cōuenient food: yet the acte of eating is in the pleasure of the patiēt. For he may eat if he wil, & if he will not he may abstaine. And thus God gaue Adā  
the

the power to perseuere in righteousness, but the will he left to himselfe.

It may be saide, if Adam receiued power to doe good if he would, and not the will to will that he could, he then receiued not sufficient grace. I answer: he receiued sufficient for the perfection of his nature, for the full obedience of the wil of God, and for the attainment of euerlasting happines, if he would not be wanting to himselfe: but he receiued not sufficient grace for the causing of the immutabilitie of his nature: neither was it of necessitie to be given to a creature. A goldsmith intends to make a iewell of greatest value & price: he compounds it of gold, pearle & pretious stones: whē he hath brought it to perfection, he doth not put this condition to it, that if it fall it shall not be bruised or broken. And God created Adam in all perfection, and gaue him a power and abilitie

to continue in the said perfection if he would: yet did not he put vnto his nature this condition, that it should be vnchangeable and vnalterable, when it should be assailed by the force of outward temptation.

The vse of the former doctrine. In Adams example, we see the weaknes of the excellentest creature in it selfe without the grace of God. For Adam hauing power to perseuere, could not for all this, acte or put in execution the saide power without the further helpe of God. He could fall of himselfe, he could not stand or rise againe: he could not auoide the least euill, but as he was helped by God. We therefore beeing sinnefull wretches, much more are to acknowledge our infirmitie, and to ascribe all we doe or can doe that is good to the grace of God. Thus haue the godly alwaies done. The Iewes in their repentance say, *Conuert thou me, and I will conuert.*

The spoyle of Christ saith, *Draw vs*  
*and we will runne after thee.* Cant. 4. 10. Dauid  
saith, *Incline my heart to thy comman-*  
*dements, turne mine eyes from the be-*  
*holding of vanitie, and quicken me in*  
*thy precepts.* Augustine saith, *Giue that*  
*which thou commandest, and command*  
*what thou wilt.* We are to God as the  
sicke man to his keeper, who saith,  
Take me vp and I will rise: hold me  
and I will stand. In regard of this our  
frailtie, it is the best for vs to denie our  
selues, and by faith to depende on the  
prouidence and mercie of God.

Againe such as beleue in Christ  
haue great cause to be thakfull to God.  
For they haue the beginnings of fur-  
ther grace then euer Adam receiued.  
He receiued onely the power to perse-  
uere in his happie estate, if he himsele  
would: but they that beleue beside the  
power of perseuerance, receiue the wil  
and the deed. Paul saith, work your  
saluation with feare and trembling: and

Aug. de Cor.  
rep. & grat. c. 11.

Philos.

then he adds, *It is God that works in vs the will and the deed*, whereby we run the race to eternall life.

In the estate of corruption, two things are to be considered of mans will, the first what it can do, and how neere it comes to the doing of a good work. The second, what it can not do. For the declaration of the first, two things must be considered in corrupt will, a libertie and a possibilitie. The *libertie* is a certen freedome to will or nill, or to suspend. For this libertie is remaining since the fall of Adam, and is naturall to the will, from which it can not possibly be seuered. This libertie is large and sheweth it selfe in three kind of actions, *naturall, humane, ecclesiasticall*. Naturall actions are such as are common to men and beasts, as to eate, drink, sleep, smel, heare, taste, mooue. common experience declares a freedome of will in all these actions.

Hu.

Humane actions are such as are common to all men : and I may fitly reduce them to three heads . The first is , the studie and practise of arts , trades , occupations and professions of all kindes . And that man hath freedome of will in all these , experience testifieth . The second is , the government of societie , namely of families and cōmon-welths . The Lord said to Cain of Abel , *his appetite shall be subiect to thee* , that is , in freedome of thy will thou shalt rule ouer him , and his will shall be subiect to thine . Peter said to Ananias , that , the giuing or the not giuing of his lands was before he gaue them , in his owne libertie . And Paul saith , that the father *hath the power of his owne will* , to giue or not to giue his child in mariage , as he shall see occasion . The third is the practise of ciuill vertue , iustice , temperance , liberalitie , chastitie . To this purpose Paul saith , that the Gentiles *do the things*

Gen. 4.7.

Aa. 5.4.

2. Cor. 7. 35.

*thing contained in the law, and that by nature.* For outwardly to be chaste, iust, bountifull and so forth, is in the power of naturall and corrupt will. It may be said, that these things are the gift of the Holy ghost. I answered thus: the gifts of the Holy ghost are two fold, *gifts of restraint, and gifts of renovation.* Gifts of restraint are such as serue onely to keep in the corruption of nature and not to mortifie or abolish it. And they are common to all men both good & bad, and serue onely to maintaine outward peace and comely order in the societies of men. Of this kinde are ciuil vertues. Gifts of renovation, are such graces of the Holy ghost, as serue not onely to restraints the corruption of the inward man, but also to mortifie it in the root and to make a change of our sinfull nature. Now vertues of this kinde, are onely incident to such as are in Christ.

The



The third kind of actions are Ecclesiasticall, namely such as pertain to the outward duties of the worship of god. And there is also a Libertie of will in them. For corrupt and sinnefull man, hath power and libertie to thinke of God, and to thinke many things of Rom. 1.21. him, good in themselves: power to 2 Cor. 3.14. read and search the Scriptures: power to Psal. 50.16. speake and talke of the word of God: power to come to the congregation and heare a sermon, as the Athenians did: power to conceiue a zeale (I say not a good zeale, but onely a zeale I say) for the maintenance of outward duties of religion. Paul saith, that the obstinate Iewes had a zeale of God, and were followers of the iustice of the Rom. 10. 2. and 9.31. Phil. 3.6. Law; and that himselfe beeing a pharisee vnconuerted, was vnreproouable in respect of the Law of God. Thus farre can man proceede by the freedom of corrupt will: and the deuill by

Iohn. 1. 9.

by naturall strength goes somewhat further. For he is saide to beleeue; and he conceiues his faith not by illumination of the spirit of God, as man doth; but by the remainders of the light of nature, and by the power which yet remains in his corrupted will. For we may not suppose that since his fall, he is inlightned by the spirit of God in any thing.

Thus we see what is the libertie of corrupt will. We must yet further conceiue it to be full of weaknes and imbecillitie, which I will expresse in three rules.

The first: *that which she will can wil,* it can not do, *unlesse God wil.* Herupon S. Iames bids vs say, we will do this or that, if God will. And Paul wishing that he might haue a prosperous iourney to Rome, adds this clause, *By the wil of God.* Herode, Pontius Pilate and the Iewes did nothing against Christ but  
that

Iam. 4. 19.

Rom. 15. 31.

A.B. 4. 29.

that which the counsell of God had determined before to be done.

The second: *That which the vwill can will, it cannot do without the helpe of God*: for in him we liue, mooue, and haue our beeing. This helpe is twofold, *Preseruation* of the will both for power and acte, and the *Direction* thereof, whereby it is ordered and applied to the things it willetth.

The third: *Often the will neither willetth nor doth the things it can will and doe, because it is hindred*. It is hindered sometimes by the minde that misleades the will: sometimes again by the worke of Satan. Thus Paul saith, *that satan hindred him from comming to Thessalonica*.

The vse of this doctrine is twofold. First the libertie of the will is the condemnation of the world. For in ciuill and Ecclesiasticall actions men doe not that which they can doe: so farre be

the most from doing that which the Gospel requires, that they doe not that which nature can doe. Some plead, that if they be ordained to saluation, they shall certainly be saued, otherwise not: and therefore they say they will leaue all to God, and liue as they list: but this shall be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they search not the Scriptures, they heare not sermons: in a word, they vse not the good meanes of saluation so farre as they are able to vse them by the strength of nature.

Secondly, the weaknesse of will in his libertie must teach vs to abate our pride, and to humble our selues: because we can not doe any thing, no not so much as moue hand, foote, or finger without the helpe of God. Ieroboam, when he had stretched out his hand to lay hold on the prophet, could not  
so

so much as pull it in againe. And this consideration must likewise moue vs to be thankfull to God, because the actions we doe, we doe by him.

The second thing to be considered in the corrupt will, is [*c*] a Possibilitie of willing that which is good. This possibilitie is a certaine condition of the wil, whereby it can wil that which is good, after that God hath preuented vs with his grace. A stone is not of this nature, neither is the beast, because they are creatures vnreasonable, wanting both will and vnderstanding: and therefore no way capable of grace: whereas man in that he hath will and vnderstanding, hath a possibilitie of doing that which he cannot doe. The fathers in this sense say, *To be able to haue faith is nature, to haue faith indeede is grace.*

*c* Possibilitas  
non actiua sed  
passiua, vel po-  
tencia materis;

Aug. de predi-  
cantijs.

Hitherto I haue shewed what will can doe in the corrupt estate of man:

now let vs see what it cannot doe. And because here the maine differences come to be considered, betweene vs and the Church of Rome; I will first lay downe a sure ground and then build vpon it. The ground is this:

“ *Though libertie of nature remaine, yet*  
 “ *libertie of grace, that is, libertie to will*  
 “ *well is lost, extinguished, abolished by*  
 “ *the fall of Adam.* I prooue it thus. Li-

bertie of grace is founded in the goodnes or integritie of the will: now this goodnes of the will is abolished by the fall of Adam: and therefore the libertie it selfe that is founded thereon. That the goodnes or integritie of the will is lost, I confirme it thus. That which we put on in our conuersion, we want by nature: we put on this goodnes in our conuersion. For in it we put on the new man created according to the Image of God in iustice and holines, as Paul saith. Again if all the motions  
and

and inclinations of the heart be euill,  
and onely euill, and continually euill,  
there is no goodnes in the heart: but  
the first is true. For the Lord saith, that  
he saw the frame of the thoughts of the *Gen. 6. 5.*  
heart to be onely euill continually. Paul  
makes three parts of man in the estate  
of Innocencie, the *bodie*, the *soule*, and *1. Thess. 5. 23*  
the *spirit*, that is, the image of God  
wrought by the spirit, beeing the or-  
nament and glorie of both the former.  
Now since the fall, the spirit is turned  
to flesh: for *what soeuer is borne of flesh* *Ioh. 3. 6.*  
*is flesh* (saith Christ,) that is, wholly flesh  
and onely flesh: and the naturall dispo-  
sition of the flesh is to lust against the  
spirit. What goodnes then can be in  
the will. He that must enter into the  
kingdom of heauen must first be *borne*  
*again*: now looke as it is in the first  
birth, so is it in the second. In the first,  
an imperfect man is not made a perfect  
man, but that which is no man is made

a man: euen so in the second birth, he that is a sinner & hath nothing in him to please God, is made iust and righteous. For regeneration is not in respect of the substance of bodie or soule, nor in respect of the faculties of the soule, but onely in respect of the goodnesse thereof, which is a conformitie to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but onely a repairing of that which is decayed, with a confirmation and increase of it.

¶ Vnderstand that which is called in schools *potentia actiua*, or, *potentia formale*, which we say is lost: the Papists say no. *Intelligi non potest oimodo ad opera pietatis activè voluntas humana concurrat, si non habeat ex se potentiam activam saltem remanentem.* Rursus, *habet potentiam remanentem & vires imperfe-ctas.* Bellarm. de grat. & lib. arbit. l. 6. c. 15.

The second reason. There is [a] no power or aptnes in the will corrupted to will that which is truly good. Therefore libertie of grace to wil well is lost. The minor I prooue thus. Ezech. 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will give you an heart*



*heart of flesh.* Here two things are set down distinctly. The first, that the new & fleshie heart is the gift of god, that is, an heart readie and apt to giue obedience. The second, that there is in vs no aptnes or abilitie to receiue this gift of God: because our hearts are stonie, God therefore giues the fleshie heart, and the aptnes to receiue this gift by taking away the stonie heart. Christ saith, that none can come vnto him, vnlesse the father *Draw him*. Now if there were in vs by nature the least power or aptnes to come to Christ, then drawing were needlesse, (for that argues obstinate rebellion) and it were sufficient to succour, helpe, and confirme the foresaid power, without any more adoe. Saint *Paul* saith, that the *wisdome of the flesh*, that is, the best inclinations and motions of the minde of a natural mā, are not only enemies, but euen *enmitie to God*. Now in enmitie,

Ioh. 6. 44.

Rom. 8. 7.

1. Cor. 3. 14.

¶ 1. Cor. 3. 14.

¶ 1. Cor. 3. 15.

there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to loue and obey him? Again *Paul* saith, The naturall man is *not capable of the things of God: for they are foolishnes to him: neither can be known them, for they are spiritually discerned.* In the minde of a naturall man there be two things to be considered, the act and the power of knowing & approouing that which is truly good. And here *Paul* giues his sentence of both: of the act, that the minde cannot know the things of God: of the power, that the minde hath no capablenes or aptnes to acknowledge or approoue them: as a litte vessel hath no aptnes to receiue a great quantitie of liquour. Again, we are not *apt or sufficient of our selues* to thinke a good thought as of our selues, but our sufficiencie is of God. Therefore nature corrupted  
wants

wants abilitie so much as to thinke a good thought: much lesse to will that which is good. Againe Paul tells the Ephesians that they *were* <sup>Eph. 2. 1.</sup> *dead in sinnes and trespasses*. And this death or deadnesse is not onely in respect of the performance of that which is good, but also in regard of power to performe it. For if the least power to do good remaine since the *sal*, man is not dead as yet, but dying or <sup>ver. 4.</sup> drawing on: because as yet some portion of spirituall life remaines. And if this be so: how are we quickned together with Christ: and how is it a wonder, *that the dead beare the voyce of Christ*. <sup>Ioh. 5. 25.</sup> Againe, Paul saith to the Ephesians that they were *once darknes*, but now are <sup>Eph. 5. 8.</sup> light in the Lord. Now in darknes there is no aptnes at all either to giue or to receiue light. But how were they made light? without any work or co- <sup>1. Cor. 4. 6.</sup> operation of theirs: euen as in the crea-  
tion.

tion light was taken not from some other precedent beginnings of light, but out of darknes, which conferred nothing at all to the beeing of light.

The third reason: There is not onely an Impotencie to good, but such a forcible proneſſe and diſpoſition to euill, as that we can do nothing but ſinne. Ieremie ſaith, *that the heart of man is wicked about all things, who can know it*. Paul ſaith that the Romanes were once *ſervants of ſinne & free in reſpect of righteousnes*: and of himſelf, that the law was ſpiritual, *he carnall & ſold under ſinne*. And of vnrepentant ſinners he ſaith, that they are *in the ſnare of the deuill according to his will*. And this diſpoſition of which I ſpeak, is not to ſome few ſinnes, but to al ſinns without exception: becauſe, as euery man takes of Adam the whole nature of man, euery ſo he takes the whole corruption of mans nature. And where  
this

Ier 27. 9.

Rom. 6. 20.

and 7.

2. Tim. 2. 26.

this huge & horrible masse of corruption takes place, there all inclination and power to goodnes must needs giue place. It may be obiected, that if the wil be in bondage, vnder sin, it hath lost his libertie quite. *I answer*; not so: for both may stand together. The prisoner though he haue lost a great part of his libertie, yet hath he not lost all: for within the prison he may (as he will) either sitt, stand, lie or walk. And though he which is captiue to sin can do nothing but sinne, yet may he in sinning vse his libertie: and in the diuers kinds of euils intended, shew the freedome of his will.

The fourth reason. All the goodnes we haue and all we can do that is pleasing to God, is wholly in Scripture ascribed to God. He that is the child of God, is born of God: *not of blood*, that is, not of naturall generatiō: *not of the will* <sup>John 1. 13.</sup> *of the flesh*, that is, not of the power and  
in.

Eph 3. 10.

inclination of naturall will, *not of the will of man*, that is, the heroicall inclination of excellent men. We are the workmanship of God created in Christ to good works. Now the creature confers nothing to his creation, which is wholly from the Creator: because to create is not to make something of something but something of nothing. Christ saith without me ye can do nothing. And the reason is there rendred. Because Christ is the vine, and they which belecue are vine branches: which branches, that they may bring forth good fruit, must first be set into Christ, and then draw their sap, that is power to do good, from him.

Patrons of nature against the grace of God, alleadge foure speciall reasons for liberty of wil in moral acts, that is, in things and actions good according to the morall law. *The first is this.* God hath giuen sundry commandements  
to

to man since his fall, some pertaining to the law, some to the gospel, as commandements to turne vnto God, to beleue, to repent . And all commandements are giuen in vain , vnlesse there be freedom of will to do them or not to doe them. *I answer* first , these commandements set not downe what we can do, but what we should do: they signifie not our abilitie but our office and dutie , whereby we should please God & come to saluation. And if the commandements be impossible , it is not Gods fault but ours: for they are not impossible to created but to corrupted nature. Secondly, though we can not wil to do that which God commands; yet are not his commandements idle. For they are the instruments and meanes of the spirit of God , whereby he effects in vs the good he commands.

The *second obiection*. We are bound to giue vnto God an account of all our doings

doings in the day of iudgement, and this were not equall vnlesse we had power to will both good and euill. *I answer*, It sufficeth to binde vs to a reckning, that once we had libertie in Adam to will either good or euil. And all men since the fall haue some measure of libertie of will: the wicked libertie in sinne: the righteous libertie in duties of righteousness.

*The third obiection* from testimonies of Scripture: It is alleadged that the Samaritane, which lay wounded betweene Ierico & Ierusalē is a figure of mākind halfe dead in sinn. *I answer*, that in parables nothing may be gathered that is beside the scope thereof: and the scope of this parable is nothing els, but to shew who is our neighbour. Againe, we graunt that libertie of wil is not abolished but wounded. Because, though libertie of grace to will wel be lost, yet libertie of nature to wil, stil remains.



maines. Again the words of Christ to the angell of Laodicea, are objected. *Behold I stand at the dore and knock: if any man open I will come in.* Here (say Rev. 3.20. some) to knock is the work of grace, and to open the work of free-will. *I answer*, that the words, (if any man open) are conditionall: and therefore determine nothing of the power of will either to or fro. Again, the words set not downe what the angell is able to do, but what his office is and what he can doe by grace. Furthermore the place of Deuteronomie is objected. *The word which I commaund thee, is* Deut. 30.11. *neere thee that thou mayst do it.* But in these words Moses sets downe, what the Israelites can do by the grace of a Mediatour, who fulfilling the law for vs, and giuing grace to obey the same makes the commandements of the law (which otherwise are impossible) to be easie. Thus Paul hath expounded this

this text Rom. 10. 8. where he signifies, that sentences of the law must not legally but euangelically be vnderstood of them that are in Christ, and fulfil the law by him.

The *fourth obiection*. When man is conuerted, he is not conuerted against his wil: for then God should deale with a man after the manner of a stone or a beast. Therefore he which is conuerted is conuerted with the consent of his owne will. *Answer*. This consent is not of our selues but of God. For as the conuersion is of God, so is the wil to be conuerted. Of this point, more afterward.

page 86

Vpon the ground formerly deliuered, sundry questions of great moment are resolved. The first is, whether a naturall man or an infidel, can by the freedom of his will, without faith and without the helpe of God, doe any worke morally good, that is, a worke

in which there is no sinne. They of the Church [a] of Rome for many hundred yeares haue answered, yea: for they confidently teach, *that a man pressed with no temptation, may without faith, by the speciall helpe of God, and without it, by his owne strength so doe that which is morally good, that no sinne at all be committed therein.* We answer, no: and that vpon sufficient warrant. For such as the beginning of an action is, such is the action it selfe. Now the minde and will of man are the beginnings of all their actions: and in them there is no abilitie to thinke or to will that which is truly good, but a continuall disposition to the contrarie. All actions therefore proceeding thence are onely and continually euill. Vpon this ground Paul saith, *that to the vncleane, the vse of all things is vnclean:* and Christ saith, *that an euill tree can not bring forth good fruit.* And, *what-*

a Alex. 3. part.  
Summa q. 66.  
Thom. in 1. 2.  
q. 109.  
Bon. 14. in 1.  
Sent. d. 18.  
Bellar. de grat.  
& lib. arb. l.  
5. c. 4.

Til. 1. 3.

Matth 7. 17.

Roma 4. 34.

1. 2. 3. 4.

Counc. Araus.  
C. 22. & 206.a Nulla bona  
facit homo.

Lib. 2. epist. 2.

Hierom. gal. 3.

Greg. 1. 2. mor.  
ral. c. 15.De nupt &  
Concup. l. 1. c.  
3. Contra Iul.  
l. 4. c. 3.

Epist. 106.

Aliquantum  
ad non pec-  
candum va-  
let.

soever is not of faith, without excepti-  
on is sinne. To this doctrine alwaies  
subscribed the Orthodoxe and ancient  
Church. The Arausican Councell  
saith, *It is from the gift of God, that we  
keepe our feete from iniustice: and, that  
[1] man doth no good things, which God  
inables him not to do.* Cyprian saith, *All  
we can doe is Gods.* Hierome saith,  
*without Christ every vertue is but as a  
vice.* Gregorie, *If faith be not first  
wrought in our heart, other things can  
not be good, though they seeme to be so.*  
Augustine saith expressely, that all the  
workes of vnbeleeuers are finnes: be-  
cause whatsoeuer is not of faith, is sinne.  
And he saith thus of Pelagius the here-  
tike: *Sometimes he poised the power of  
the will with such equall waights in e-  
uen ballance, that he might determine  
how it auailed somewhat to cause vs not  
to sin: which if it be so, there is no place  
referred for the helpe of grace, without  
which, we say freewill hath no force as*

all in causing vs not to sinne. In this  
 speech there are two things worthie  
 obseruation. One, that (in Augustines  
 iudgement) freewill of it selfe hath no  
 force at all to cause man not to sinne.  
 Of the same minde is the master of the  
 Sentences, who saith, that man before  
 he be repaired by grace can not but  
 sinne; though the *Schoole* afterward  
 for the most part dissent from him.  
 The second, that it was the heresie of  
*Pelagius* to teach, that freewill *SOME-*  
*WHAT AVAILETH* to cause vs not  
 to sinne. With this iumps the deter-  
 mination of the Councell of Trent, *Self. 6. c. 7.*  
 when it saith, *Let him be accursed that*  
*saith all workes done any way before*  
*iustification, are sinnes indeed.* For thus  
 it insinuates closely, that will, before the  
 grace of iustification partly helped, and  
 partly of it selfe, can doe that which is  
 good, at the least morally, as they speak.  
 And this is the resolute sentence almost

*non*  
*Nihil ad pecc*  
*candum valere,*  
*vel ad non pec-*  
*candum.*

*non*  
*Lib. 2. dist. 35. F.*  
*non posse non*  
*peccare,*

of all Papists. I doubt not therefore to  
 auouch, that the present religion of the  
 Church of Rome reuiues in part the  
 heresie of Pelagius, & in these last daies  
 propounds it again to the world with  
 new varnish and fresh colours. To a-  
 uoide this charge, they answer the  
 place of Augustine before alleadged  
 thus: When Pelagius saith, the will is  
 of force not to sinne, his meaning (say  
 they) was, that, will was of force to  
 cause vs neuer to sinne through the  
 course of our liues. I answer againe,  
 Augustine who knew the meaning of  
 Pelagius, speaks not onely of the life  
 of man but euen of particular actions,  
 as appeares by these words: *He that*  
*praies, lead vs not into temptation,*  
*praies that he may not sinne, that is,*  
*that he may not do any euill.* Vincentius  
 Lyrincensis tooke this to be the heresie  
 of Pelagius, that man by his owne free-  
 will might doe some good things. For  
 these

Bezar. de grat.  
 & lib. arbit.  
 5. c. 11.

Eph. 9. ad  
 Innocen.

these are his words: *who before that* dehurdap  
*prophane Pelagius did ever presume*  
*that the vertue of free will was so*  
*great, that he did not thinke the grace*  
*of God was necessarie for the helping of*  
*it in the doing of good things according*  
*to every acte.*

It is objected to the contrarie, that  
 infidels can do things of the law which  
 are good: and that they haue bin and  
 are indued with many vertues, which  
 are the gifts of God. *Ans.* Infidels may  
 doe things good in their kind, but they  
 cannot do the well: because they applie  
 the to wrong endes, as honour, profit,  
 pleasure. And a good thing done to a  
 wrong ende, ceaseth to be good, and is  
 euill in the doer. Againe, the vertues of  
 the Heathen, as they are of God, are  
 good; yet as they are vsed or rather  
 abused of men, they are turned to sinns.

It is alledged that wicked Pharao  
 did a good worke, when he saide, I

Exod. 19. 37.

haue sinned, the Lord is righteous, I and my people are sinners: pray for me, &c.

*Ans.* This confession is good in his kinde, but not good in Pharaos; because it proceeded not of loue to God, but of the feare of punishment; and it was made in hypocrisie, because afterward he hardened his heart.

Ezech. 19. 10.

Further it is alleadged, that Nabuchadnezzar a heathen man was rewarded of God for sacking of Tyrus: and that God would not haue rewarded him, if his worke had bin a sinne. *Ans.* The reward was temporall: and he was rewarded for his labour only, and not for the goodnes thereof.

Lastly it may be obiected, that if we cannot doe good workes by freedom of corrupt will, then all our actions, our eating, drinking, sleeping, buying, selling, and whatsoeuer we can doe, is sinne: and no sinne may be done: and therefore nothing must be done.

*Ans.*



*Ans.* Actions before named, incident to the life of man, are not finnes of themselves: for then they might not be done at all: but they are finnes onely in respect of the manner of doing: because they are not done in obedience to God, and referred to him as to their right ende, but by-ends are propounded. And this is the condition of every man till he be converted, that he can doe nothing but sinne and displease God, even then when the action is praise-worthie before men.

The consideration of this doctrine serves to correct the erroneous opinion of many, who thinke themselves in good case and highly in the favour of God, because they are not thieves, murderers, blasphemers, adulterers, &c. But alas, they are deceiued: there is matter ynough of cōdemnation within them, though they be no outrageous malfactours. For all they doe is

sinne before God, till they be renewed by grace. In eating, drinking, sleeping, buying, selling, in all they doe they sinne. Not that eating, drinking, sleeping, buying, selling, are sinnes in themselves, but because they faile in the right manner of doing these actions.

Secondly, in that we can do nothing but sinne till we be regenerate, we are taught to acknowledge our bondage vnder sinne and Satan; yea, we must labour to feele this bondage, & to grone vnder the burden of it. This being don, we must goe further yet, & with hungry and thirsting hearts seeke to the Mediatour Christ, who preacheth deliuerance to captives, & withal giues deliuerance from sinne. Satan, hell, death, condemnation, to all such as with touched and bruised hearts flie vnto him.

The second question is, whether a naturall man by the power of his will may be able to resist and overcome a  
temp-

temptation. The [4] Papist answers, that he is able to overcome lesser and easier temptations of himselfe, yea and greater too, if he be helped by God: and that

*Boetiv. in a.  
dist. 18. ar. 2. &  
Thomas ibid.  
Bellar. de grat.  
& libero arb.  
1547.*

sundry temptations do not exceed the strength of mans nature. But we are to hold and we teach the contrarie, that the will of man since the fall of Adam can not overcome so much as the least temptation. Because the power whereby a temptation should be overcome, is lost and abolished, that is, the power to will that which is euill and to will that which is good. And where is no power to resist there can be no resistance. When we pray to God, & say, *Lead vs not into temptation*, we acknowledge that there is no temptation at all that we can of our selues withstand without the help of God. Peter bids vs *resist Satan our aduersarie*: and he shewes the right meanes when he adds these words, *Stedfast in faith*.

It is objected that a naturall man can either sinne or not sinne. *Answer:* It is true in regard of actions pertaining to outward gouernment and in regard of open sinnes, murther, theft, adulterie, &c. yet not alwaies true, but onely at some times. For euen the righteous sometime fall into open offences. And though the naturall man occasioned to sinne, abstaine from open offence, yet gets he no victorie. For though he auoid the outward act, yet can not he auoide the wicked inclination of his heart. And the abstinence from outward sinne is not without sinne. Because it proceeds from a person vnrecopiled to God, it hath not his beginning from faith: againe, it is for by-respects, for the getting of praise, the auoiding of open shame, and not for the honour of God.

The third question is, whether an vnregenerate man by the power of his will

will can obserue the law though not  
 fully, yet in respect of the substance of  
 the act. The doctrine of long time hath  
 bin in schooles and church, that he can  
 and the doctrine of all papists at this  
 day is, that he can if he be helped by  
 God: and that by his owne strength, he  
 may keep all the morall precepts so as  
 no sinne be committed, o for some short  
 space of time. But the trueth is, he can  
 not. For if we graunt and suppose an a-  
 ction, we must presuppose the ground  
 and beginning thereof. Now the inte-  
 gritie or sanitie of will, whereby it was  
 able to will that which is good is the  
 ground of a good act, and it is lost: and  
 therefore there can be no keeping of  
 the law in respect of substance. The  
 substance of the first table is, to loue  
 God with all the heart, soule, strength;  
 and the substance of all negatiue com-  
 mandemets is, *Thou shalt not lust*. And  
 the naturall will can not possibly reach

o Bell. de grat.  
 & lib. arbit. l. 5.  
 c. 6. in fine

Luther.

to the doing of these. It is alledged that a naturall man may giue almes & doe iustice to others, and such like. *Answer*, in the substance of any durie commanded there be two things, the act to be done, and the manner of doing it: and that is to do it in faith, with a minde to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euerie work, that makes it to be good indeed: and without it, workes commaunded in the law, are but as a bodie without life or soule, or as matter without forme. Will therefore is vnable to obserue any one commandement or so much as any one worke of a commandement in his owne intire substance.

And it must be remembred as a maine ground, that the law beside externall duties requires inward obedience, in knowledge of God & his will, in faith, hope, loue, patience, and the subiection of  
of

of our thoughts, wills, and affections to the will of God. In respect of this inward and spirituall obedience, the Holy ghost saith, the law is impossible, Rom. 8. ver. 3. and that the wisdom of the flesh can not be subiect to the law of God, v. 7. that this is the yoke which neither we nor our fathers could beare. Act. 15. 10.

Againe it was the heresie of Pelagius, that a man by the strength of his owne free-will may keepe al the commandements of God though (as they say) he doth it somewhat hardly. And the Papists are not farre from this when they say, that man by naturall strength may keep the whole law for some litle time.

Aug. de heret.  
c. 88. Innocent.  
epist. 93. apud  
August.

The fourth question is, whether naturall corrupted will can any way prepare and dispose it selfe to his owne conversion & iustification: that is, take away the impediments and make him selfe apt and capable of his iustificati-

42

b Scotus in 2.  
dist. 28. Du-  
sand. ibid.

e Libertie of  
grace.

1. Sam. 7.

Ezr. 7. 10.

on. The [b] doctrine hath bin for di-  
uers hundreds of yeares that will can  
doe it: and the doctrine of the papists  
now is, that the will so it be stirred vp  
by God, can do it. But the certen truth  
is, that will can not. The conuersion of  
a sinner is a creation: and no creature  
can prepare it selfe to his owne creati-  
on. That very thing, [c] whereby a  
man should prepare himselfe to any  
good dutie, is lost by Adams fall: and  
therefore the worke of preparation is  
Gods and not ours; vnlesse it be possi-  
ble for a man, dead in his sinnes to pre-  
pare himself to his own spiritual viuifi-  
cation: by nature we are seruants of sinne  
& our libertie begins in our iustificati-  
on. Therefore before we are iustified,  
we can not so much as will that which  
is good. Indeed the Israelites prepared  
*their hearts to seeke the Lord*: and E-  
zra prepared his heart to seeke the law  
of the Lord. But this was the worke of

mciv



men regenerate, whereby they renewed  
in themselves the purpose of obeying  
God and of perscuering in duties of  
godlinesse.

The first and the principall question  
of all is, whether a naturall man can wil  
his owne conuersion or regeneration.

The learned among the papists teach  
on this manner. [a] That will alone

by it selfe can not: yet that will can, if it

be preuented and stirred vp by some  
good cogitation cast into the minde

and some good desire stirred vp in the  
heart, and be withall helped and dire-

cted by God. They vse to open their  
minde by these comparisons. The eye

in darknesse sees nothing and is as it  
were without the facultie of seeing: yet

if an obiect be set before the eie & light  
be brought in, then can it see. Againe, a

man lies a sleepe in a dungeon, and he  
doth not so much as thinke of com-

ming forth: yet let a man come and call  
him,

52.

d Bellar. de gr.  
& lib. arb. l. 6,  
c. 15.

Coster. enchir.  
c. de lib. arb.

him, and reach downe a corde vnto him, he will then awake; take hold of the cord, put vnder his arme holes, as Ieremie did, & haue ther vpon. And being thus helped, he both can and doth come forth of the dungeon. The doctrine we teach is the plaine contrarie, *That will before it be turned and conuerted can not so much as with his owne conuersion.* This followes vpon the former ground: for the power to wil that which is truly good is lost: a power to will our conuersion is a power to will that which is good: therefore the power to will our owne conuersion is lost. Beside preuenting and exciting motions that serue to stirre vp and help the will, there is further required that the will be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preuenting grace) all externall motions and excitations to that which

is good, are of no effect. For the cause must goe before the effect. Now that the will may affect and will that which is good, the cause is the regeneration thereof: in which is given to the will not onely a new action, wherby it wils well, but also a new qualitie, whereby it is able and can will well. And this abilitye of willing well, goes before the act of good will, as the cause before the effect. When a man is dead, chafe him, and rubbe him, put aqua-vitæ into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, and bidde him walke: for all this, he will not stirre the least ioynt, neither can he. All chafing and rubbing, all speech & perswasio, & all helps in the world be in vain, vnles the soule be restored to the body. Eue so no perswasions offered to the mind, nor good desires to the will, are of any moment, till the image of God standing in holi-

nes, which is a conformitie with the will of God, and the very soule of our soules, begin to be restored. Nay, the minde is vncapable of any good thought, and the will of a good desire, till God once againe create in them a new qualitie or propertie of holinesse, that the minde in thinking may thinke well, and the will in willing may will well, or, will that which is good. For though it be the nature of the will to will or nill, yet the proper and formall beginning of well-willing is the integritie or goodnes of the will. It is obiected, that the will to accept and receiue grace, is in vs before grace be receiued. *I answ.* thus, the first act of wil, whereby the wil in his regeneration begins to assent vnto God, & begins to wil to be conuerted, is indeed the worke of the will, (because it is the will that willeth) yet doth it not arise of the naturall strength of the will, but  
from

from the grace of God, that reneweth  
it. For to will to be regenerate, is the  
effect and testimonie of regeneration  
begunne. Paul handling the point of  
the predestination and iustification of  
a sinner, compares God to a potter, and  
vs to clay. Now the clay, before it is  
framed to a vessell of honour, & while  
it is in framing, it is meere passiuē, &  
doth nothing at all for the framing of  
it selfe. When a man is to be regenerate  
God takes away the stonie heart, *Ezech. 36.*  
that is, by nature disobedient and alto-  
gether vnapt to obey: and he giues a  
fleshie heart, that is, pliable and flexible  
to obedience. Now to will to be con-  
uerted is a good thing, and one point  
of true obedience: and therefore it pro-  
ceedes not from the heart of man, till it  
be mollified and framed by God to  
that which is good. What hast thou,  
saith *Paul*, that thou hast not receiued? *1 Cor. 4.*  
and if thou hast receiued it, why dost

2 Cor. 13. 6.

Concil. Arau-  
sic. c. 4.August. in  
Enchirid.

thou boast? Now, if to will to be healed were of vs, we haue matter of boasting in our selues. Againe he saith, we are not sufficient or able to thinke a good thought as of our selues, but our sufficiencie is of God: much lesse then can we of our selues will or desire to be regenerate. The health and life of the soule is of God, who raiseth vs from death to life: now to will to be healed and to will to liue vnto God, is the beginning of health and life. A certaine Councel saith thus: *If any man doe auouch, that God doth expect our will, that it may be purged from sinne: and doth not confesse that it is the operation of the spirit of God in vs, that doth make vs to will to be purged, he resists the holy Ghost saying by Salomon, The will is prepared of God.* Augustine saith, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie, that all may be giuen to God,*

God, who both prepares the will of man  
to be helped, and helps it being prepa-  
red: who prevents him that willeth that  
he may will, and followes him with helpe  
that willeth, that he will not in vaine.

They which are bodily sicke, can will  
to be healed before they beginne to be  
healed: because they be aliue: but they  
which are spiritually sicke in sinne be-  
fore their conuersion, are dead in their  
sinne: and therefore they can neither  
thinke, or will, or desire their con-  
uersion. When Christ was about to  
cure a sicke man, he mooues this que-  
stion to him, Wilt thou be healed? Ioh. 4. 46.  
and so when God is about the worke  
of regeneratiō in any man, he inward-  
ly mooues the question in the heart,  
whether he be regenerate or no: and  
by this meanes stirres vp a desire to be  
regenerate. If any man thinke, that by  
this doctrine, men are regenerate a-  
gainst their wills: I answer, when God

beginnes to regenerate vs, he makes vs then willing, beeing otherwise by nature vnwilling: and thus he regenerates vs not against our wills, but with our wills; yet so as the willingnes to be regenerate is not of vs but of God. It may be alleadged further, that the Act of the will whereby it wills to be conuerted, goes before the acte of God whereby he turnes vs to himselfe: and that otherwise, we are conuerted without our consent, and that God workes vpon vs as vpon a blocke or stone. *Answer.* In respect of time they are both done together: but in respect of order of nature, first the will begins to be turned of God, before it can will to be turned. For euery cause is before his effect, if not in time, yet in prioritie of nature. The wil conuerted, so soone as God hath begunne to renew it, wills to be renewed: and it could not will the conuersion of it selfe, vnlesse it had for-



formerly tasted the goodnes thereof. And though we first feele the desire to be conuerted before the grace of conuersion, it is nothing: for sometimes we perceiue the effect before the caule: as we see the light of the sunne before the sunne: and we see the light of a candle in a house before we see the candle. Therefore to will to be regenerate may be the effect of regeneration beguonne, though it first of all appeare. For the better clearing of this our doctrine, I will propound two other questions.

The first, whether the will of man by his naturall strength, be any cause of his owne conuersion. The answer of the *Papist* is, that the wil is a cause with the grace of God: and that both together worke our conuersion; grace as the principall, will as the lesse principall, [b] and both as causes formally But we teach and hold (as the truth is) that will,

b Bellar. de gr.  
& lib. arb. l. 6.  
c. 15. Sent. 100.

in the Act of working, effecting, producing of our conuersion or regeneration, is no cause at all, but in it selfe considered a meete patient or subiect to receiue the grace of conuersion giuen and wrought by God. It is absurd to thinke, that a creature should be a cause of his creation, or a dead man of his quickning. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient causes of mans conuersion, Gods spirit, Gods word, mans will, hath his defect. The spirit is the principall cause, the word in his right vse is the meanes or instrument, whereby the operation of the spirit is effectual. As for the will of man, it stands onely as a Patient or obiect of diuine operation. It is alleadged, that men which repent, are worthie praise therefore: and this can not well be, vnlesse repentance proceede from freedome of will. I *answer*: repentance is praised,  
be.

because it is a thing that pleaseth God, and in that respect praise-worthie: and the repentant person is praised, not because he is the cause of his owne repentance, but because he repents beeing thereto inabled by the mercie of God.

The second question is, whether the conuersion of a sinner be in the power of mans will ~~any~~ way. The answer of the papist is, that our regeneration and conuersion is in part in the power of mans will: so as the will stirred vp can either apply it selfe to the grace of God, or reiect the same. Contrariewise [4] we teach, that regeneratiō is not without the power of mans will, but that it wholly depends on the will of God: & that, when God wil conuert and renew vs, though will for his owne nature be apt to resist, yet in respect of Gods vnchangeable will, and in respect of the efficacie of his inward operation, it can  
not

3 Reade Cale.  
instit. lib. 2. c. 3.  
sect. 10.

not resist and repell the worke of God. For when God himselfe workes any thing, his worke can not be resisted. For his working of a thing is onely to will it to be: and his will can not be resisted. Now in mans conuersion, he *workes the will and he workes the deed:* and he *causeth men to vualke in his commandements*. Resistance therefore can not be made. Secondly the Scripture euerie where teacheth that our conuersion & saluation wholly depends on Gods wil, & not on the wil of man. Of the distinction of man & man in the matter of saluation Paul alleadgeth the testimonie of Moses, *It is neither in him that willet nor in him that runneth, but in God that sheweth mercie*. Our Sauour Christ teacheth that the secrets of the kingdome of God are reuealed to some and to others concealed, *because the pleasure of God is so:* and because this gift of vnderstanding

Phil. 1. 13.

Ezec. 36. 26.

Rom. 9. 16.

Mat. 11. 27.  
Luc. 8. 10.

standing is giuen to some and not to others. Our conuersion is tearmed a new generation and a new creation: for this cause it can not depend on the will of man at all, because a creature hath not his creation or generation in his owne will so as he may either accept or refuse it. And it is a great ouershadowing of Gods grace, to make the hauing or the not hauing of it, to be in the choise of mans will. But the text in hand is obiected. When Christ would haue conuerted Ierusalem, they resisted and would not. *I answer:* there is a double worke of God. One is, outwardly in the word and sacraments to offer grace: and this indeed may be resisted. Of this Christ speakes here, whē he saith, *they would not*: & Stephen whē he saith *they resisted the Holy ghost*. The Lord saith, Gen. 6. 2. *My spirit shall not alway strue vvith man*: and Peter applies this struiuing of Nohes Ministerie

Act. 7. 51.

stetie saying, that *Christ went in spirit and preached*, 1. Pet. 3. 19. The second is, when God inwardly by his spirit, turnes, renues, sanctifies the whole man: and this worke can not be resisted by the will of man; no more then Lazarus could resist the worke of Christ, when he was raised from the dead. If it be said, that this doctrine aboliseth libertie, because it can not choose and refuse the grace of God. *I answer*: the angells of God, which will good and can not will euill, haue neuerthelesse perfect libertie of will. And it is greater perfection of libertie freely and onely to will that which is good, then to be able to will both good and euill. He is at more libertie, that can not be a seruant, then he which may be either a free man or a seruant. And a necessitie of yeelding to the will of God is no hurt to our will. For it is a speciall libertie, to wil that which God wills and nothing

nothing else. By all this which hath bin said it appeares, what is the difference betweene vs and the church of Rome in the point of free-will. They say libertie of grace to will well is onely weakened, diminished, and held captiue by sinne: we say it is quite lost and abolished by the fall of Adam.

Againe by the former doctrine, the common question is easilie answered: namely wherein lies the efficacie of Gods grace. [a] Some papists answer that it lies ordinarily in the free consent and cooperation of free-will ioyned with grace. And this seemes directly to be the opinion of the councell of Trent. But (b) this is much derogatorie to the diuine grace of God to place the efficacie thereof in mans will: and it ministers much matter of boasting vnto men. Others place the efficacie of grace in the congruities of the object, that is, in morall perswasions which

God

<sup>a</sup> Thom. 2<sup>o</sup> 2<sup>o</sup> 2<sup>o</sup>

Gen. 1. c. 159.

Greg. de Val.

*See Note after  
Dedication*

<sup>b</sup> D. Bannet in

1. Thom. 4. 12.

& 22. q. 10.

2. Cor. 4. 7.

Bellar. de grat.  
& lib. arbit. l. 5.  
c. 11. Confuted  
by Molina, as  
saith P. Eini-  
feld. de lib.  
arb. p. 591.  
Stapl. Antido-  
ta in Acta.

Lumb. l. 3. dist.  
23.

Nisi per grati-  
am liberetur &  
adiuvetur.

Ioh. 6. 45.

God knows to be apt and fit to moouē and allure the will according to the condition therof, euen as a beast is mooued by the sight of a bottle of hay. But there is no efficacie in these perswasions presented to the mind: because the will lies in thraldome and bondage vnder sinne and Sathan. And the wil must not onely be helped, but also be deliuered from this bondage, before any perswasions can moouē it. Lumbard in his time much declined from the puritie of the former daies: and yet he is farre sounder then the Iesuites of our daies. For he saith thus: *Free will now is hindered by the law of the flesh from doing good and stirred up to euill, so as it can not will and doe good, vnlesse it be deliuered and helped by grace.* We leauing the papists in their dissentions place the efficacie of grace in the grace it selfe. For Christ saith, Euerie man that hath heard and learned of the father comes  
vnto



vnto me. Againe we place it in this, that God adds the second grace to the first. For hauing giuen the power he staies not there, but proceeds further & giues the will, and with the will the deede. And thus is the grace of God effectuell.

The consideration and vse of this & the former doctrines is of great consequence. For if libertie of grace be lost, great is the necessitie of our redemption by Christ and great is the excellencie thereof. Secondly this doctrine cuts off the excuse of all sinne: for though we sinne necessarily because libertie of grace is lost: yet we sinne freely, because libertie in euill remaines. Thirdly it appears hence, that man of himselfe can not haue or retaine any goodnesse, but that which God giueth and preserueth in vs. This thing must moue vs to pray earnestly for the grace we want: and to giue heartie thanks for the graces we haue.

haue. Fourthly we are taught deeplie to hūble our selues for the losse of our libertie and for the bondage vnder sin; and to pray instantly for deliuerance by Christ. Fifthly, seeing of our selues we can not preuaile against the least temptation, we must pray to be guided and assisted continually by God. Lastly, seeing our conuersion depends on Gods mercie and not on our will, we are taught to denie our owne wills, wisdom, power; and to ascribe our iustification and saluation wholly and onely to God.

3 Estate  
of man -

The third estate of man, is the estate of regeneration: in which the wil hath power to will, partly that which is good and partly that which is euill, as daily experience declareth in the liues of iust men. And the reason is, because the will of man renewed, hath in it a three-fold libertie. The first is, the *libertie of nature*, to will or nill which

is in all men. The second is, *libertie of sinne*, whereby the wil when it willetth any euill, willetth it freely. And this libertie is diminished according to the measure of grace, which God bestoweth. The third is *libertie of grace* to will that which pleaseth God, and it is restored in part in regeneration: so far forth as libertie to sinne is diminished. And because these three alwayes remaine in the will to the death, therefore sometimes it willetth well, sometime euill, sometime both: and in the best actions we doe there is a mixture: because they are not perfectly good for the time of this life, but partly good and partly euill.

That this power of the will may the better appeare, I will propound foure questions. The first is, whether the will preuented or renued, haue any stroake, action, or operatiō in the first regeneration of a sinner. *I answer:* In the reno-

H 1

uation

uation or conuersion of a sinner I consider two things. First, the beginning or ground thereof, and that is the setting or imprinting of new qualities and inclinations in the minde, will, affections of the heart. And this is the intire or meere worke of God in vs and vpon vs: and we in it are *merely passive, not active*. The second is the Euidence of the former in new and spirituall actions, as namely in thinking, willing, and desiring that which is good. Now these actions are workes of God in and by mans will: and mans will is not onely a Subiect of them, but also an Instrument. A Subiect, in that God is the first and principall worker of these workes in the will. An Instrument, because it pleaseth God to vse the will, and to mooue it by his grace for the acting and effecting of the things which he appointeth. And thus the will is not merely passive, but  
*passive*

*passiue* and *actiue* both: first *passiue*, and then *actiue*. For beeing acted and mooued by God, who works the will and the deede, it also acteth and mooueth. And we doe not vtterly denie the Co-operation of mans will with Gods grace. It is necessarie indeed that God first regenerate vs and make vs his children and new creatures. And in this thing, we doe not Co-worke with God, but stand as patients, that God may worke vpon vs and reforme vs euen in the same manner, as when he made vs in the beginning without any helpe of ours. Yet, after our regeneration, by faith we are brought from life to death, and to will is present with vs, though in weake measure by reason of the remainders of corruption: and then we begin to be Co-workers with the grace of God, mooued to will and so indeede willing that which is good. In this sense haue the learned

H 2

said,

Prosper. com-  
ma Collat. 12.  
Devoc. Gen.  
l. 1. c. 19.

said, that which is repaired in vs, is not repaired without vs: and, that God in them whome he calls, prepares the will that it may be a receiver & handmaid of his gifts.

The same answer in effect I propound another way. In the worke of our regeneration, three graces be required, the preuenting grace, the working grace, and the co-working grace. The *preuenting grace* is, when God of his mercy sets and imprints in the mind a new light, in the will a new qualitie or inclination, in the heart new affections. The *working grace* is, when God giues to the will the acte of well-willing, namely [*a*] the will to belecue, the will to repent, the will to obey God in his word. The *Co-working grace* is, when God giues the deede to the will, that is, the exercise and practise of faith and repentance. The first giues the power of doing good, the second the will,

*a* Velle credere, velle resipiscere, velle obedire.

Aug de grat.  
lib. 1. c. 17.

will, the third the deede: and all three together make the worke of regeneration. Now the wil of man in respect of operation, doth not concurre with Gods preuenting grace, but is merely patient as a subiect to receiue grace. For it is the proper worke of God to set or imprint a new facultie or inclination in the will, and that without any action of the saide will. Neuerthelesse the will beeing once renewed and preuented, concurrerh by his operation with the working and Co-working grace of God. For the wil beeing mooued by grace, willeth and doth indeede that whereto it is mooued. And the will to obey God, or to performe any like durie, proceedes ioyntly from two causes. From grace: in that it mooueth and causeth the will to will to belecue. From the will of man: in that beeing preuented and mooued by God, it willeth to belecue, or to do any like durie.

August. serm.  
85. de verbis  
Apoll.

And therefore the ancient saying hath his truth, *He that made thee without thee, doth not regenerate or saue thee without thee.* Because our conuersion is not without the motion and consent of will, as our creation was. And that we doe not mistake in this point, the order that is betweene mans will and Gods grace, must here againe be remembered. In respect of time they are both together, and concur in the very first moment of our regeneration: in respect of the order of nature, the will doth not first begin that which is good, and then after borrowe aide from grace: but grace preuents, renews, and mooues the will, and then the will mooued or changed, wils to be conuerted and to be healed in the first instant of conuersion.

This operation of the will, to wil to beleue, to will to repent and to obey, is the least grace and signe of Gods fauour:



faueur: (for nothing can be lesse then  
 so wil to do that which is good:) yet is  
 it of great & excellēt price. For it hath  
 the promise of God annexed to it. The  
 prophet saith to the rebellious Iſrac-  
 elites, *Wash and make you cleane*——: Isa. 1.16.  
*cease to doe euill, learne to doe well.*

Now they might peraduenture say,  
 Alas, we can not wash our selues: he  
 therefore addes, *If ye will and obey*, that verf. 19.  
 is, if ye doe but will to be clenſed, and  
 teſtifie this will by your endeauour to  
 obey, *ye ſhall eaſe the good things of the*  
*land.* And Chriſt ſaith, that the heauen-  
 ly father giueth the holy Ghoſt to the Luc 11.13.  
 that deſire him. And to them that are  
 in Chriſt God accepts this Aſte of  
 goodwill for the deede it ſelfe. Marke  
 the comfort that flowes from this do-  
 ſtrine. The full obedience to the law of  
 God is impoſſible to all men, except  
 Chriſt, in this liſe: yea to them which  
 are conuerted and ſanctified, and great-

Faith and re-  
pentance are  
possible to all  
that will in  
earnest.

ly desire the fulfilling of the law in themselves: and therefore no man can be iustified by it before God, and obtaine saluation thereby. Neuerthelesse faith in Christ and repentance is so farre forth possible, to all that will and haue a desire, that whosoever doe but will in earnest to belecue and to be conuerted, doe indeede belecue and are conuerted, and please God, and shal not perish eternally, though the beginning of faith and conuersion be weake: so it be in truth and not counterfeit. And yet such is the naughtines of our nature that faith and conuersion, is impossible vnto vs, vnlesse of the singular mercie of God, it be stirred vp in the hearts of the Elect by his holy spirit. In this respect Christ saith, Math. 11. *My yoke is easie and my burden light.* And againe, *his commandments are not grievous.* It may be objected, that the will & desire of renouation and reconciliation with

with God, may be where there is a mind and purpose to sinne, and where is no true hatred and detestation of iniquitie. *Ans<sup>r</sup>.* The serious and instant will or desire to beleue in Christ and to repent, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly desires to beleue doth so: because he detests his vnbeleefe: and he that desires to repent doth so, because he hates his owne euill waies, and purposeth to sinne no more.

The second question is, whether the will after it is renewed be able to cause and bring forth good workes of it selfe, or no? I answer two things. The first, that will cannot, vnlesse God further giue a double grace. The one is *Assisting grace*: and it stands in three actions, *preseruation, confirmation, protection*. Preseruation is, whereby God continues the being of the will renewed.

newed. For that which is good, doth not continue good the least moment, vnlesse God make it to continue. Confirmation is, when God fixeth the minde in that which is good and causeth the will constantly to follow the good inclination thereof, it being otherwise mutable and apt to decline. *Protection* is whereby God defends his grace in vs against the violence of temptation. Of this he saith to Peter, *Sathan hath desired to sift you, but I haue prayed for thee that thy faith faile not*. And God promiserh that he will not suffer the faithfull to be tempted aboue that they are able to beare. The second grace may be called, *Exciting grace*, whereby God mooues and stirres vp the will, that it may indeede will and doe the good to be done. And this grace is ordinarily required to the effecting of euerie good worke. Dauids will was exceedingly renewed by the  
the

Luc. 22.

1 Cor. 10. 13.

the Holy ghost, yet he prayes still, *In.* Psal. 119. 36.

*cline mine heart unto thy testimonies.*

The Christian soule, that is alreadye drawne to Christ prayeth still, *Drawv* Cant. 1. 3  
*me and we will runne after thee.* Paul

saith, they which are the children of God, *are guided, mooned,* or stirred by Rom. 8. 14. d. spirit.

the spirite of God. Againe he saith of the Philippians, after they were reuued & wrought their owne saluation with feare & trebling, that God did stil worke Phil. 2. 13.

*in them* beside the power the Act of willing and of doing that which is good. And he works the will, by moouing it to will and to doe indeede, that which it can will and doe. And this moouing cause, is the good will of God. It may not seeme straunge, that I say new grace is required to stirre vp the will to the doing of euerie new worke. For grace in the will is like a fire of Greene woode which hardlie burnes, and continues not to burne vn-

lesse

lesse it be continually stirred vp and blowed: euen so the good inclination of the will, because it is ioyned, may mixed with contrarie corruption that presseth downe, tempteth, inticeth, and draweth away the will from God and all goodnesse, hath neede continually to be excited, stirred and mooued. The man regenerate is able to pray to God, yet can he not pray sometime by reason of the weight of corruption, vnles the spirite help to beare the infirmities of nature and make request in vs by stirring and moouing vs to make request. The doctrine of the auncient church hath beene that, *new grace is to be giuen to the doing of euery good act.* And, [a] that we doe not that good which we can doe, vnlesse God make vs doe it, as he made vs able to doe it. This doctrine must the rather be remembred, because the streame of popish doctrine runnes another way; by teaching

Rom 2.16.

Aug. ep. 107.  
Gratia dari ad  
singulos actus  
bonos.  
a de predest.  
Candor. c. 11.

teaching that our wills assisted by grace can doe good, without the concurrence of new grace to excite and stirre vp the will. Indeed for the doing of naturall actions the generall Cooperation of God sufficeth: but to the effecting of actions Supernaturall, the speciall help of God is required. A child, that can goe vp and downe in an euenscore being staid by the mothers hand, for all this it can not goe vp a paire of staires vnlesse it be listid at euerie step. Like is the case of the children of God, in thinges which concerne the kingdome of heauen.

The second part of the answer is, that when renewed will doth a good worke it doth it not perfectly. *To will* Rom. 7. 18. (saith Paul) *is present vwith me, but I can not performe the good I would*, that is, I can not perfectly doe it as I would. It may be objected thus. The workes of God are perfect: good workes done by

Ruard. Tupper.  
Bellar. de gr. &  
lib. arb. l. 6. c. 19.

by vs, are workes of God : therefore they are perfect. *I answere* to the Maior or first part of the reason : it is true of such workes as are workes of God alone , and not of such as are workes ioyntly both of God and man, God being the principall agent , and man the instrument. For then the worke done takes vnto it the qualitie, and condition of man : considering it proceeds from God through the sinnefull minde and will of man . The scriuener, when he writes by himselfe, he writes a perfect hand: but when a learner and he write both together , he taking the learners hand into his owne, then that which is written will carrie the imperfection of the learner. Like is the case in all such workes as are from God in and by vs.

The third question is, whether the reliques of corruptiō be of that force in sinning , that they can vterly quench  
the



the spirit of God in the renewed will.

X The answer is, that corruption remaining is of it selfe apt to doe it : and the grace of Gods spirit is apt to be extinguished, because of it selfe it is mutable : neuertheles it wholly & vtterly cannot be lost, for 4 causes. The first is, the promise of God in the covenant of grace, *I will put my feare into their hearts that they shall not depart from me* : and this promise particularly belongs to all them that truly belecue , because it is the promise of the Euangelicall covenant. The second is, the Intercession of Christ in the behalfe of all the Elect.

Christ saith to Peter, Sathan hath desired to sift you as wheate , but I haue prayed for thee Peter that thy faith faile not . And this he did especially in that solemne praier made Iohn 17. in which he prayed not onely for Peter , but for all the Apostles and for all that did or should belecue in him. The third

*Ier. 32. 40.*

*Luce 22*

cause

Ioh. 10. 28.

cause is the omnipotent power of God in preserving all the that are in Christ, *No man* (saith Christ) *taketh my sheepe forth of my hand.* And marke the reason: *my father is greater then all.* The last cause is the Efficacie of Gods spirit. S. Iohn saith, that the seede of God remains in him that is borne a new: and that this seede keeps him that he neither doth nor can sin in two respects. First, if he sinne, yet he sinnes not with full consent of will. For he hates and nills in part the euill which he willerh. Secondly, if by humane frailtie he fall, he makes not a trade of sinne, neither doth he keep a course in wickednesse; but the seed of grace remayning within, causeth him to returne to God and to recouer himselfe by new repentance.

Rom. 7. 19.

The last question is, whether the renewed will can of it selfe perseuere in doing good. I answer, that our perseuerance

rance dependes and proceedes onely from the will of God. That we may perseuere two things are required: the power to perseuere and the wil of perseuerance: and both these being good things are of God. Because euery good giuing and euery good gift is from a-boue and commeth downe from the father of lights. *Iam. 1. 17.*

This former doctrine is of great vse. In that the new birth & regeneration of a sinner is not without the motiō of his owne will, we are taught, that we must if we desire our owne saluation, vse the good meanes, and strue against our owne corruptions, and endeauiour earnestly by asking, seeking, knocking. It wil be said, that faith, repentance and the rest, are all giftes of God. I answer, there is no vertue or gift of God in vs, without our wills: and in euerie good act, Gods grace & mans will concurre: Gods grace as the principall cause:

I I

mans

mans will renewed as the instrument of God. And therefore in all good things, industrie and labour, and Inuocation on our parts is required.

Secondly this doctrine ministers true comfort to all true servants of God. For, if when they vse the good meanes of saluation, the word, prayer, sacraments; the will lie not dead but begin to oppose it selfe against vnbeleefe, and other corruptions, and withall doe but so much as will to belecue, will to repent, will to be turned to God, they haue begunne to turne vnto God, and God hath begun to regenerate them; so be it, this will in them to doe the good they ought to doe, be in good earnest vnfained, and they withall be carefull to cherish this little graine, till it come to a bigger quantitie.

Thirdly, seeing to euery new act that pleaseth God, new grace is required, we are taught not to presume of our

owne

owne wisdom, will, and strength; not  
to glorie in any thing we doe, but al-  
waies to acknowledge our owne im-  
potencie, and in euery good thing we  
doe, to giue all the glorie to God: and  
to be watchfull in praier continually,  
because we stand by grace so long as  
we stand: and hauing done one worke,  
we doe not the second but by a conti-  
nued supplie of new grace.

Lastly seeing Gods preuenting and  
working grace turnes our wills and  
makes them of vnwilling most willing  
wills, all our obedience must be volun-  
tarie, and come from such freeness of  
will, as if there were no bond in the  
law of God to force and compell vs  
thereto. The people of God that are  
turned and guided by the free spirit of  
God, must be a voluntarie people, and  
with all alacritie and cheerefulness doe  
the duties that pertaine to them, of a  
readie minde, euen as if there were

Psalm 110

Rom. 8. 20.

neither heauen nor hell, iudge nor iudgement after this life. The spirit of life that is in Christ must be a law vnto them.

*of glorifi-  
cation after  
this life -*

The last estate is the Estate of glorification after this life. In this estate the Libertie of will is a certen freedom onely to will that which is good and pleasing vnto God. For it is the continuall voice (as it were) and crie of the glorified will; *I doe no euill, and I will not doe it: I doe that which is good, and I will doe it.* And this indeed is the perfect Libertie in which mans wil is conformed to the Free-will of God and good angels, who will onely that which is good, and can not will that which is euill.

By this which hath bin saide, it appears that the wordes of the text in hand [*and ye would not*] are spoken of the will of man according to the estate of corruption. For the voite of the regenerate

generate will is, *I doe that which is euill but I would not doe it: I doe that which is good, but I can not doe it as I would.* And the voice of the corrupted will is, *I doe that which is euill, and I will doe it: I doe not that which is good, and I will not doe it.* And this last voice is plainly expresse in these wordes, *And ye would not.*

The third point comes now to be considered, namely the *Harmonie of consent of both wills*. For the wordes are, *I would, ye would not*. Here it may iustly be demanded, whether there be an Harmonie or consent betweene Gods will and mans will, and how it stands with this text. I answer, there is an excellent harmonie: and generally it stands in this, that Gods will hath a soueraigne Lordship ouer the will of man, and mans will stands subiect to it absolutely, and simply depends vpon it. And by this meanes, where man hath a

will, God hath an antecedent will; and where mans will hath any stroke or action, there Gods will formerly had his stroke and action.

Furthermore mans will depends on Gods will, in respect of three things, namely *Sustentation*, *Determination*, *Ordination*, or gouernmēt. It depends on the will of God in respect of sustentation: because mans wil for his nature, strength, and all his motions depends on the will of God: and could not haue being for the space of one moment, vnlesse it were vpholden by God. It may be *objected*, that if God sustaine the will which is sinnefull, he sustaines not onely the will but also the sinne thereof. *Ans<sup>r</sup>*. God sustaines nature, and not the sinne of nature: & therefore he only sustaines will as will, and not as it is corrupt or sinnefull will. The like we see in nature: when a man halts in walking, the motion of the bodie is from



from the soule, and is preserved by it: but the halting which goes with the motion and disorders it, is not from the soule, neither hath it his preservation thence, but frō a defect in the legge or foote. By this we are taught to acknowledge the endlesse long-suffering of God, who sustaines the members of our bodies, our soules, the faculties and actions thereof, euen in the workes in which men offend & dishonour him. Secondly we are taught to acknowledge the vile abomination of euery sinne: for we sinne in the very hands of God sustaining and preserving vs: and in the very actions, which we could not doe vnlesse we were sustained by him, we offend him and prouoke him to anger against vs.

Secondly mans will depends on Gods will in respect of determination: because we neither can nor doe will any thing without the will of God. A

Mat. 23. 39.

A. 2. 4. 28.

Thom. 1. par.  
2. 105. 21. 5.

sparrow, saith Christ, lights not on the ground *without the heauenly father*, that is, without his decree or will. The malicious and wicked wil of the Iewes could not so much as will, much lesse doe any thing against Christ, but that *which the hand and counsell of God had determined to be done*. Moreouer God determines the will two waies. In good things he inwardly moues and inclines the will to the willing and doing of the good it willeth. For in that Gods will is the first cause of all good things, mans will depends on it in respect of vertue, in respect of Application, and in respect of order of working. In respect of vertue: because the vertue of second causes proceed from the first. In respect of Application: because God vseth the will of man as an instrument of his owne will, and he applieth it to the doing of things which he intendeth, euen as the carpenter vseth,

moo-

mooneth, and applieth his tooles. In respect of order of working: because alwaies the first cause begins the work, and the second mooues not without the first. Vpon this ground it follows, that the good things which man wil- leth, he so willeth, because God first willed them. And therefore *Paul* saith, that good workes *are prepared of God* Eph. 1. 11. for vs to walke in: and this preparation is made, because God decrees and de- termines with himselfe the doing of all works to be done.

In euill things the Determination of God is [b] to will not to hinder them, as he may. Vpon this will in God fol- Volend non impedit. lowes sinne in the will of man, as a cō- sequent, not as an effect. As a consequēt: because when God suspends or with- drawes sustentation and gouernment from the will, it cannot of it selte but will amisse: as the staffe in my hand presently falls when I do but pull backe my

Voluntas per-  
missiua effi-  
cax non quoad  
productionē,  
sed quoad il-  
lationem.

my hand. To auoide euill is good: and therefore we cannot auoide the least euill, vnlesse God make vs able to auoide it. And [c] euill is not the effect of Gods wil: because God puts nothing into mans will to cause it to wil amisse: but he onely ceases to conferre vnto it helpe and direction, which he is not bound to conferre.

Here long and tedious disputes are made by many touching the Concord of Gods decree and the libertie of māns will. And it is alleadged that mans will looseth his libertie and ceaseth indeede to be will, if it stand subiect to the necessarie and vnchaungeable decree of God. I answer, first that when the will of man determines it selfe to one thing, it doth not loose his libertie: much more then may the libertie of will stand with the determination of God. Secondly Gods decree doth not abolish libertie but onely moderate and order

it:

it: by [4] inclining the will in milde and easie manner with fitt and convenient objectes and that according to the condition of the will. That Christ should die when he died, it was necessarie in respect of Gods decree: yet if we respect the constitution of his nature he might still haue prolonged his daies: & if we consider the will of Christ, he died most freelie and willingly. Otherwise his death had bin no satisfaction for sin. God himselſe doth some things of an absolute necessitie, and yet with perfect freedome of will: now then if absolute necessitie doe not abolish freedome of will, much lesse shall conditionall necessitie depending on Gods decree, doe it. Lastly, the decree of God establisheth the libertie of will. For his determination is, that the Agencie of second causes shall be according to their condition: so as naturall causes shall worke naturally: free causes, freely:

a Susuiter in  
clinando.

necessarie causes, necessarily : contingent causes, in contingent and variable sorte. And therefore the necessarie decree of God is, that man shall will this or that, not necessarily in respect of himselfe, but freely.

Thirdly mans will depends on Gods will in respect of government. This government is of two sortes. First he governes the wills of the righteous, by working his owne good worke in them and by them. In them, because he mooues and inclines them by his spirit. By them: because they are holie instruments of his will.

Secondly he governes the wills of the wicked and vngodlie by fixe actions. The first is *permission*, when God withdrawes his grace from the will, not inlightning the minde nor inclining the will, but leauing it to it selfe; as when a man giues the rene to a wilde horse. The second is, a *deliuerie of the will*

willed *Sathan*, and that is when God gives the diuell libertie to tempt, assault and vex the will of man being left to it selfe. And this thing is incident to obstinate sinners: and we pray against it in these words, *Lead us not into temptation*. The third action is, a *ceasing to reſtaine* corruption of will, either in whole or in part: as when he restraines all finnes, saue one, or, having restrained for a time, for the punishment of former sinne, he omits restraint, permitting man to the lusts of his owne heart. The fourth action is, the *bending, moouing, or inclining* of the wicked will. And this God doth not by inward inspiration (for then he should be the cause of sinne) but by presenting to the minde and will objects good, or at the least indifferent in themselves: vpon which obiectes the will takes occasion to be more willfull, obstinate, and rebellious, not mooued thereto by God,  
but

1. Tim. 3. last.  
1. Cor. 5.

but freely moouing it selfe. The heate  
 of the stomacke in the winter season is  
 increased, not by the heate of thinges  
 taken inwardly but by the cold of the  
 aire euerie way compassing the body.  
 An vnbroken horse being spurred, be-  
 cause he goes out of order: he flinges  
 out and castes his rider. And thus the  
 sinnefull will of man vrged by com-  
 mandements, threatnings, iudgements:  
 allured by promises and blessings,  
 growes more sinnefull and wicked.  
 Paul saith that *sinne tooke occasion vpon*  
*the good commandment of God* to re-  
 uiue and to be sinfull out of measure.  
 David saith, that God *moued the hearts*  
*of the Egyptians to hate his people*. But  
 how? He blessed the Israelites excee-  
 dingly, more then the Egyptians. And  
 vpon this worke of God, they tooke  
 occasion to enuie and to hate the Isra-  
 elites.

Rom. 7. 5. 15.

Psalm 105. 25.

The first action is *ordination*, where-  
 by



by God vseth well, the wickednesse of  
the wil of man, and directeth it against  
the nature thereof to good endes, euen  
as the learned physicion sometime of  
poyson makes a remedie. In this sence  
Assur is called the *rod of his indignati-*  
*on:* and the Medes & Persians, *his san-*  
*ctified ones.* The Iewes in the crucify-  
ing of Christ *uvilled and minded* no-  
thing but his death and destruction:  
yet God willed and by them wrought  
the redemption of mankinde. He  
workes his owne good worke by  
mans will, as by an actiue instrument,  
and withall he leaues the will to it selfe,  
to worke his owne euill worke. The  
last action of God is, when a man is go-  
ing on in his owne wickednesse, *he*  
*turnes him vnto himselfe*, of his ex-  
ceeding mercie: and sometimes againe  
he *opens a way*, that that person, who of  
himselke runnes into wickednesse, may  
rush headlong to his owne destruction  
for

for the further exequution of diuine iullice: as when an house is falling the owner thereof will not vnderpropp it, neither will he push it downe: but he takes away al impediments and digges away the earth round about it, not touching the foundation, that when it falls, it may fall downe right.

Thus we see brieflie the harmonie of mans will and Gods will: now let vs come to the vse, which is manyfold. First of all, by the former doctrine, we are brought to a right vnderstanding of many places of scripture. The Lord saith of Pharao, *I will harden his heart.* And this he is said to doe, not because he setts and imprints hardnesse in his heart, but because by sundrie actions he orders and gouernes his wicked will, and they are foure. First he permits Pharao to his owne will: secondly he leaues him to the malice of the diuell and the lustes of his owne heart: third-

ly

ly he vrges him with a commande-  
ment to let the people goe. And Pha-  
rao the more he is vrged, the stiffer and  
stubberner he is, & the more he rebels  
against God, wheras he ought indeed  
to haue bin the more obedient. Lastly  
God vseth the hardnesse of Pharaos  
heart to the manifestation of his owne  
iustice and iudgement, and therefore he  
opens him a way that he may runne  
headlong to his owne destruction. In  
this manner, and no otherwise are the  
places to be vnderstoode, when the  
Scripture saith, that God put a lying spi-  
rit into the mouthes of the prophets of  
*Abab*: that, if a prophet be deceiued, the  
Lord deceiued him: that he giues vp  
men to reprobate mindes: that he sends  
strong illusions to beleene lies. In the  
booke of Samuel it is laide, the Lord  
commanded Shemi to curse David: be-  
cause about this cursing there is a two-  
fold actiō in God. One, that he restrains

1. Reg. 22. 23.

Ezech. 14. 9.

Rom. 1. 28.

2. The. 1. 3. 14.

2. Sam. 16. 10.

the wicked heart of Shemi in respect of all other sinnes, and not in respect of this sinne of railing, to which God leaues him. The second, he vseth him as an instrument to correct and to humble David. And thus likewise must the places be vnderstood, when it is saide, that *God deliuered the wines of David to Absolom, and that he stirred up David to number the people.* Lastly Ioseph saith, that *the Lord sent him into Egypt*: and that for two causes. One, because when his brethren were about to make him away, God by his prouidence caused marchants to passe by in their sight, whereupon they tooke occasion to sell him into Egypt. The second, because God disposed this fact of theirs to the good of Iacob and his familie in time to come. And thus are all like places of Scripture to be vnderstood.

Againe, some schoole-Diuines following

2. Sam. 21. 17.  
and 24. 1.

lowing Damascen, make & ascribe to God an applied or depending will, on this manner. God for his part would haue all men without exception to be saued: why then are they not saued? They theselues will not. And because they will not, God therefore chooseth some and refuseth others. But according to the former doctrine, I take this kinde of applied will, to be an inuention of mans braine. For the contrarie is the truth, namely that mā's will wholly depēds on the will of God. That vessels be some of honor, some of dishonor, it is not in the power of the clay, but in the will of the potter. The first cause orders the second, and not the second the first. To make Gods wil depend on mans will, is to put God out of his throne of maiestie, and to set the creature in his roome. Others set forth the depending wil of God on this manner. God (say they) decrees nothing in par-

Zellar. l. 4. c. 15.  
de grat. & lib.  
arbit.  
Ruard. Tapper.

particular of things that are casual & contingent, but he foresees within himselfe what the will of the creature will doe or not doe, when things are thus or thus ordered; and vpon this foresight he consequently determines what shall be done. But this opinion, as it gives vnto God a common or generall providence, so it takes away the certen determination of God touching all particular events. And it is absurd to think that God should foresee the future acts of mans freewill, when as yet he hath determined nothing: for things that shall be, are therefore to come to passe, because God by decree hath determined their being. And therefore the foreknowledge of things that shall be followes the decree of God. And if Gods decree presuppose mans willing of this or that, and thereupon determine, how shal that speech of the Lord  
 stand, *I will cause them to walke in my statutes.*

Ezech. 35. 26.

*statutes.* For hereby is signified, that God doth not attend on the will of man, but brings mans will in subiection to himselfe. And therefore this attending will ascribed to God, is improued euen of the Papists themselues.

Shumelin in  
Thom. 2. 19.  
art. 6.

Thirdly, in that mans will stands subiect absolutely to the pleasure of God, our dutie is, to yeelde voluntarie subiection to him in all things when his will is made manifest vnto vs.

Lastly, this doctrine of the consent and concurrence of mans will & Gods will, must be the stay and ground of our patience and comfort. For there is no calamitie or miserie that betides vs by and from the will of man, without the will of God. The creature can will nothing against vs vnlesse it be first the will of God: and it can doe neither more nor lesse then God will. The deuil could not touch Iob without leaue, and he could not enter into the heard

of swine without leaue. Vpon this ground Dauid speakes to this effect, Let Shemi curse, for *he curseth because the Lord bids him doe so.* Ioseph comforts himselte and his brethren in this, that not they so much as the Lord sent him into Egypt.

As there is an Harmonie betweene Gods wil & mans wil: so there is a dissent between mās will & Gods word, or his signifying will, as appears by the text in hand. [4] Schoolemen vpon this dissent make a distinction of Gods grace into sufficient and effectual. Sufficient they call that whereby a man may be saued, if he will not be wanting to himselfe. Effectual, whereby a man is indeede saued. The first (they say) is giuen to all men at one time or other, the second is not. And this distinction of grace they gather on this manner. When Christ would haue gathered the Iewes, they would not: there.

q Hales 3 Sum-  
mar q. 69 Tho-  
mas in 1. 3 q.  
109. & contra  
Geniles. l. 3 c.  
359. Roffensis  
in refutant. 36.  
Bell. de grat. &  
lib. arb. l. 1. c. 5.



therefore they had not effectuell graces:  
and because they would not, they are  
blamed and rebuked by Christ: there-  
fore (saith the Papist) God gaue them  
sufficient grace to be conuerted, if they  
would: els could he not haue blamed  
them. *I answer*, this prooues that once  
God gaue them sufficient grace to o-  
bey any commandement of his, name-  
ly in the creation: but hence cannot be  
gathered, that when God called the  
Iewes by his word, that then, then I  
say, he gaue them sufficient grace. *Se-  
condly* it is obiected, that God did all  
that might be don to his Vine to make Ira. 5. 4.  
it bring forth good fruit: and yet for all  
this, it brought forth nothing but wild  
grapes: therefore it is saide, there must  
needs be a grace sufficient to saluation,  
which is not effectuell. *I answer*: God  
did that to his vineyard that was suffi-  
cient to make a good vine bring forth  
fruit, (and that is the meaning of the

place in Isai) though not sufficient to change the nature of an euill vine, and to make it a good vine. It is vrged, that the Lord saith, he waited for grapes: which he would not haue done, vnlesse there had been hope by reason of sufficient grace giuen. *I answer* again, that the Lord waited for fruit, not because God then gaue them sufficient grace when he waited, but because the Church of the Iewes, was in shew and pretence a good vine: and thereby gaue hope of good fruit. *Thirdly* it is obiected that Adam receiued sufficient grace: and that he had not effectuell grace because he fell. *I answer*, Adam had sufficient to the perfection of a creature, but not sufficient to vnchangeable perseuerance, specially if he should be assaulted by temptation. Likewise he had grace effectuell in respect of righteousnesse and happinesse, but not in respect of perseuerance

in both. Grace in him, so farre forth as it was sufficient to happinesse, it was also effectuell. *Lastly*, it is objected, that God forsakes no man, till he first forsake God: and therefore that God for his part giues grace sufficient to saluation. *Ans<sup>we</sup>*. There is a double kind of forsaking in God, one is for triall, the other for punishment. The forsaking which is for trialls sake, goes before mans sinne, in which he forsakes God. In this regard, Adam was for order of nature first forsaken of God, before he forsooke God. The forsaking which is for punishment alwaies followes after sinne, and of this must the rule be vnderstood, that they which are forsaken of God, did first forsake God. Now the truth which we are to hold in this point is thus much. There is a grace which is sufficient to the conuiction of a sinner, which is not effectuell to saluation: and againe there is a grace which

is sufficient to the leading of a ciuill life; which is not effectuell to saluation: yet the grace which is indeed sufficient to saluation, is also effectuell; namely the gift of regeneration, in which God giues not onely the power to be conuerted, but also the will and the deed.

Thus much of the Harmonie: nowe comes the fourth point to be considered, namely in what manner Christ willed the conuersion of Hierusalem. He willed it first *in Loue*, secondly *in Patience*. His loue is set forth by two things. The first, albeit he was God full of maiestie, and we vile wretches his enemies by nature, yet was he content to take vpon him a vile and base condition, to be vnto the Iewes as an Hen. The second was, that he takes vnto him the fashions, the disposition and tender affection of the Henne to her young ones.

That all this may the better be conceiued,

ceiued, three questions are to be propounded. The first is, whether there be such an affection of loue in God, as is in man and beast? I answered, that affections of the creature are not properly incident vnto God, because they make many changes, and God is without change. And therefore all affections and the loue that is in man and beast is ascribed to God by figure: and that for two causes. First because there is in God an vnchangeable nature that is well pleased with euery good thing, and a will that seriously willethe the preservation of euery good thing: and of this nature and will of God, the best loue in the creature is but a light shadow. Secondly the affection of loue is ascribed to God; because he doth the same things that loue makes the creature doe: because he bestoweth blessings and benefits vpon his creature, as the lover doth on the person loued. In  
this

this sort are all other affections ascribed to God, and no otherwise.

The second question is, whether there be in God an hatred of his creatures: for God is compared to the Henne which loueth all her young ones. *Ans.* If hatred be taken for a passion incident to man, it is not incident to God: if it be taken for a worke of Gods prouidence and iustice, it is in God: and that in three respects. First of al, in scripture Hatred sometime signifies a deni- all of loue and mercie: as when it is said that he which will follow Christ, *must hate father and mother*, that is, neglect them or not loue them in respect of Christ. In this sense hatred agrees vnto God. For he is said to loue Iacob and to hate Esau: that is, not to loue Esau with that loue wherewith he loued Iacob. Again there is in Gods nature that abhorreth and detesteth iniquitie, thus saith the psalmist, that *God loueth righte-*

Luk. 14. 26.

Rom. 9. 13.

*righteousnesse and hateth iniquitie.* Psal. 44. 8.

And thus God hates man not simply, because he is the handiworke of God, but because he is a sinner, and by reason of the worke of the deuill in man, namely sinne, which is simply hated of God. Thirdly God plagueth and punisheth offenders, and in this regard he is said to hate them. Thus saith David, *that God hates the workers of iniquitie,* Psal. 5. 6. *and destroyes them that speake lies.* By this which hath beene said, it appeares that there be two degrees of hatred in God: one is *Negative*, when God as an absolute Lord, bestowes his speciall loue on some, and denies it vnto others because his pleasure is so. The second is *Positive*, when he hates and detests his creature: and this second alwaies followes sinne and is euer for sinne: but the other goes before sin. And where-as it is said in this text, that God is as the Henne that loueth all her chickins, and

gathereth them all together: it must be vnderstood that our Sauiour Christ here sets downe his dealing not with all his creatures and with all mankind; but onely his dealing toward his owne Church, in which he calleth all outwardly by the sound of his word, and receiues all outwardly into the covenant. By this which hath beene said, we are taught after the example of God to hate & detest iniquitie: and yet alwaies to make difference betweene the person and the sinne.

The third question is, in what thing is Christ as an henne to his Church? *Ans<sup>w</sup>.* In temporall blessings and deliverances: in afflictions and manifold corrections: but specially and principally in his word published in the ministry of the prophets. For it is the wing which he spred ouer his people: and it is the voice whereby he called and (as it were) clocked them ynto him.

Thus



Thus we see the meaning of the similitude, that Christ would haue gathered Hierusalem as the Henne gathereth her chickins: nowe followes the vse. By this we see the tender loue of God to this Church and land. For it hath pleased him to propound vnto vs the gospell of saluation, and that nowe more then 40.yeres. And in so doing he hath offered long to imbrace vs in the armes of his mercy: and in spreading his wing ouer vs to become our God and our Sauour: for this tender loue, our hearts must be filled with loue to Christ, and our mouthes with praise.

Againe, we learne hence, that the gospell brings all other blessings of God with it. For God in it communicates his owne selfe vnto vs as the Hen to her young ones. The kingdome of God brings all things else with it that may serue for the good of man: and  
where

where the gospell is imbraced there is Gods kingdome. The peace and protection of this Church and land, whereby we haue bin preserued from beeing a pray to our enemies, comes by meanes of the gospell of life. Therefore foolish and false is the conceit of fundrie popish persons that say there was neuer such plentie in the world, as when the olde learning (as they say) or old religion was. Secondly by this we are aduertised, if we would haue all necessarie blessings for this life, first of all to imbrace the gospell of Christ.

Thirdly if Christ take vnto him the disposition of the Henne: we likewise must take vnto vs the disposition of the chicken in respect of Christ, and that in three things. First we must suffer our selues to be gathered to Christ: that is, to be turned vnto him from all our finnes, to belecue in him, to be of the same minde and disposition with him,

him, to suffer him to quicken vs with his heavenly and spirituall life, as the henne cherisheth her chickens by sitting on them. Secondly we must attend vpon the word and wil of Christ, as the chicken vpon the call of the hen: and suffer him to rule vs both in heart and life, for all things. The third thing is, that we must depend on the sweete and mercifull promises of Christ, and shroud our selues vnder his wing against hell, Sathan, death, damnation. And verely, all such among vs, who are not carefull to performe these three things to Christ, are no better then monstrous rebels, considering he hath in his mercifull and tender loue, sought to win vs to himselfe for the space of this 40. yeares.

Thus much of the loue of Christ: nowe I come to his patience in these words: *Howe often would I?* The meaning whereof is this: you haue continu-

L I

ally,

ally from time to time prouoked me by your sinnes: yet did I not withdraw my loue from you, but sent my prophets from time to time vnto you, to call you and gather you vnto me. And this patience of God is here exprested to aggrauate the rebellion of Ierusalem. I will therefore speake a litle of it. And first, it may be demanded, whether the vertue of patience that is in men, be also in God. I answer, properly it is not. For where this kind of patience is, there is passion and sufferance: now God is not subiect to any passion or sufferance, because his nature is vnchangeable. Again that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Neuertheles, Scripture ascribes this patience to God for two causes. The first is, because there is in God an infinite goodnesse of will and nature, whereby

wherby he neuer simply wills the perdition or destruction of any creature. Thus saith Ezechiel, *God wills not*, that Ezech. 18. 23 is, takes no delight in the death of a sinner. And whereas it is said, *that vengeance is Gods and he will repay*, it must be thus taken, that God in revēge doth not absolutely intend to destroy, but onely to exequite iustice in the punishment of sinne. It may be objected, that God is saide *to make vessells of vv wrath* Rom. 9. 22 *prepared to destruction*. I answer, this place must circumspectly and warily be vnderstood: and I take the meaning of it to be this, that God makes vessels of wrath or vessells for wrath by his will and decree, whereby he decrees to passe by some and to forsake them in respect of his loue and mercie. And this acte of God in passing by and in forsaking of men, is as it were, to set them a part to becom vessells of wrath. And though God in secret and iust

iudgement doe this, yet he neuer fills any of these vessels with his wrath, till they haue bin tainted with iniquitie: and though they be prepared to destruction, yet they are neuer indeede destroyed but for their sinnes. Thus then, by reason of this excellent and incomprehensible goodnesse of God, whereof the vertue of patience is but a shadow, God is said to be patient.

The second cause, why God is saide to be patient is, because he doth the same things that patient men doe. First he inuites men to repentance: secondly he promiseth pardon: thirdly he deferrers punishment: fourthly at the first he onely inflicts lesser punishments, when they doe no good he inflicts greater: and lastly when there is no hope of amendment, he inflicts euerlasting death and destruction.

The ende of Gods patience is twofold: one that the Elect of God may be

gathered and called : the other , that all excuse might be taken from the vngodly. Rom. 9. 11.

The patience of God is either vniuersall, or particular. Vniuersall, which pertaines to all men. The decree of diuine iustice was set downe to Adam, & in him to all mankind, When thou shalt eate of the forbidden fruit *in dying thou shalt DIE*, that is, presently die the first and second death. Dathan and Abiram presently vpon their rebellio, went downe into the earth quick. Gen. 3. 17.  
Numb. 16. 34.  
1. Reg. 1. 10.  
 The captaines with their fifties were presently vpon their coming to Elias, destroyed with fire from heauen. And so oft as any man sinnes, he deserues present destruction: and so many sinnes as we haue committed, so many damnations haue we deserued. Here it may be demanded, why God doth not execute his decree accordingly. I answer, God in iustice remembers mercie, yea

Plal. 2. 8.

his iustice giues place to mercie. For there is an other decree of mercie, which he will haue as well to be accomplished as the decree of iustice, and that is, *The seede of the woman shall bruiſe the ſerpents head.* Again, *Aske of me and I will giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.* That mercie then may be shewed vpon mankind, iustice is exequuted in great patience by certen decrees. And this patience pertaines to all men without exception, that come of Adam by generation.

Exech. 45.

Speciall patience is that which concerns particular men or cuntries. Thus God spared the olde world 120 yeares before he sent the flood: he spared the Amorites till their iniquities were full: he spared the Egyptians 400 yeares. He deferred the punishment of the idolatrie of Israel 390 yeares, and then he punished it with 70 yeares captiuitie.



tie. He winked at the ignorance of the Gentiles 4000 yeares. Antichrist shall not utterly be destroyed till the coming of Christ. When men blaspheme God and Christ, swearing wounds, blood, heart, sides, nailes, life; if they had their desert, they should descend to hell quicke and that presently: but God forbears them, and sundrie such persons are vouchsafed the grace of true repentance. The very least offender vpon earth is partaker of the great patience of God. For he sustaines the members of our bodies, the powers and motions of the soule in such actions in which we offend him. And no creature can sufficiently consider the greatnesse of this long-suffering.

The vse to be made of the patience of God follows. First, it serues to teach all men to turne to God by true repentance. Rom. 2. 4. *Despiest thou the patience and long-suffering of God, know-*

ing that the goodnes of God leads thee  
to repentance. 2. Pet. 3. 9. God is patient  
towards vs, and would haue no man to  
perish, but would all men to come to re-  
pentance. To come more neere to our  
selues and this English nation. Now is  
the day of our visitation; and hath bin  
for the space of this fourtie yeares and  
more, in which God in great patience  
hath continually called vpon vs, knoc-  
ked at the dore of our hearts, and stret-  
ched out the armes of his mercie vnto  
vs. Wherefore the common dutie of  
all English people is, to turne vnto God  
with all their hearts according to all  
the law of God, as it is said of Iosias.  
And that this dutie may indeed be pra-  
ctised, I will vse certaine reasons, that  
may serue to stirre vp our dead minds.  
First, the time of the continuance of the  
patience of God is hiddē & vnknowne  
vnto vs. And hereupon, when men a-  
busing the patience of God shall say,  
peace,

peace, peace, then, then shall come sudden destruction, as a traile vpon a woman. And therefore the time is to be redeemed, and as S. Peter saith, we must watch and make hast for the coming of the Lord. Secondly, the greater the patience of God is and hath beene, the greater shall his anger be. A blow, the longer it is in coming, the greater it is. Yea the very wrath of God in it selfe is most horrible. The wrath of a lyon, of a Prince, yea the wrath of all creatures to the wrath of God, is but a droppe of water to the whole sea. At his indignation the very mountaines melt; the heauens & the elements shall melt at his coming: much more should our rockie & stony hearts melt. Thirdly God hath his treasure & storehouses for iudgement: and they which goe on in their sinnes from day to day fill this treasure of God, with wrath and iudgements against the day of wrath.

1. The 1. 5. 9.  
Eph. 5. 15.

2. Pet. 3. 12.

Mich. 6.

Rom. 13.

And

And whē men turne heartily frō their euill waies, this treasure is emptied, as appears by the exāple of the Ninuites. Wherefore let vs all frō the highest to the lowest bethinke our selues what euil we haue done, and how we haue abused the mercifull patience of God, & make speed to turne to God and Christ our mercifull Sauour. Some will say, we abuse not Gods patience; we haue repented long agoe. I answer, the number of them that truly turne vnto God in their hearts is but small in comparison, euen as the gleaning is to the whole haruest. It will be said againe, we are not as the Iewes that denied Iesus Christ to be the Mefsias. I answer: we confesse Christ in word, but there is a great multitude among vs, that denie him in their deedes and naughtie liues. For to omit the sinnes of the second table, there be fīue notorious sins that are common among vs. Wilfull ignorance;

*Since  
considered  
of the 2<sup>d</sup> Table*

ignorance; in that men haue little or no care to knowe God and to knowe the way of life. The secōd is, the prophane contempt of the gospell. For nowe the obedience to this blessed doctrine of life, yea the very shewe of it is in common reputation Precisenes. And now a daies vnder this name, the profelcion of the gospell comes otherwhiles vpon the stage to helpe to make vp the plaie, & to minister matter of mirth. Vpon this we may iustly feare the gospell is going frō vs. The third sin is worldlinesse, which raignes and beares sway in all places as though there were no other world, and as though heauen were vpon earth. The fourth sinne of our daies is Lewk-wartmnesse. For commonly men are not lost in themselves that they might be found of Christ, they feele not their owne pouertie, they knowe not in what neede they stand of the blood of Christ and therefore

fore they make profession of the faith formally, not seriously, onely because they are forced so to doe by the good lawes of a good prince. The last sinne is Hypocrisie, for all among vs come to the Lords table, and thereby enter into the highest degree of Christianitie that can be vpon earth. For thereby they make profession that they are vnitied to Christ, and haue fellowshippe with him and grow vp therein. And yet the most beeing departed from this holy sacrament, take libertie to liue as they list, despising all others that will not say and doe as they doe. These and many others, are the cōmon fruits of our English vineyard. It stands vs all in hand to pray vnto God, that he would blowe vpon his vineyard, that we may bring forth better fruite and preuent the iudgements that otherwise are like to fall.

Secondly, in that God is so patient  
towards

towards vs we are taught to exercise our selues in patience in respect of God when we are afflicted and corrected by him. For when he laies his hand vpon vs, we may not be angrie, fret, chafe, and rage, but quiet our hearts in his will, though the crosse be grievous for measure, and long for continuance. This patience to God-ward is tearmed in scripture by an excellent name, *The Silence of the heart*, whereby the heart without repining subiects it selfe to the will of God in all things. Psal. 4.4. *Examine your hearts vpon your bed & be still.* And 37.7. *be silent to Iehoua.*

Thirdly, if God be thus patient towards men, we againe must be patient one towards another: as Paul saith, forbear one another, and forgiue one another, as God for Christs sake forgauē you. The faith of the mercifull patience of God cannot but breede and bring foorth in vs patience and long suffering

Eph. 4.31  
Col. 3.13

suffering in regard of anger and reuenge.

Lastly, in that God calls vs to saluation with great patience, we must suffer our selues to be called, and runne the race of our saluation with like patience. We must heare the word and *bring forth fruit with patience*. We must pray without fainting and without taking repulse as the woman of Canaan did: and therefore with patience. *Our hope must be by patience and the cōfort of the scriptures*. In a word, we cannot obtaine the *promises without patience*.

Luk 8.

Math. 19.

Rom. 15. 49.

Heb. 10. 36.

The fifth and last point to be considered is, what is meant by the children of Hierusalem. I answer it thus. Children in scripture are taken 4. waies. First, some are children by generation: of them read Luke the 3. chapter, where a long genealogie is set downe from Adam to Christ. Secondly, some  
are



are called children by adoption without generation. Michal, that neuer bare child to her death, is *said to beare*

2. Sam. 6. 23.  
cum 21. 8.

*frue to Adriel*: because shee did adopt his children, and bring them vp as her owne. Thirdly, some are called children in regard of *legall succession* in title to this or that thing. Thus Zedechias who indeed was vncle to Ichoakim, is said be *the sonne of Ichoakim*:

2. King. 24. 17.  
2. Chro. 3. 16.

because he did succeed Ichoakim, (as beeing the next of the blood) in the kingdome. Ieconias or Conias was

*childeesse*: and yet he is said to *beget Salathiel*: because Salathiel, was to succeed him in the kingdome of Iuda, in

Ier. 22. 30.  
Math. 1. 12.

that he was the next of Davids house. Lastly, men, in that they appertain to any thing or place, as children doe to their parents, are called children thereof. Thus men are called *children of light, of darkenesse, of sinne, of wrath*.

Thus Hierusalem is called the *daughter*

*ser*

ter of Sion. And in this text citizens, the inhabitants of Hierusalem, are called the children thereof.

Thus much of the Rebellion of Ierusalem: now followes the punishment in these words: *Behold your habitation shall be left vnto you desolate:* or thus, your house, that is, both citie and temple (as it is in the next chapter) shall be left vnto you as a wilderness.

Here we must first obserue that the punishment of Ierusalem rebellion is a decreed desolation both of citie & Tēple. And the right consideration of it is of great vte. For this desolation is as it were a looking glasse to this our English nation, in which we may see our future condition; except we repent of our vnthankfulnesse to God for his mercies, and shewe better fruits of the gospel, then commonly we doe. The old world little regarded the ministry of Nohe the preacher of righteousness,  
and

and was destroyed by an vniuersall flood. It is a generall decree of God, *The Gentiles and kingdomes that will* <sup>16. 60. m.</sup> *not serue thee shall perish, and be utterly destroyed.* If God spare not the naturall branches, he will much lesse spare vs that are but wild branches, if we neglect & lightly esteeme the gospel of life, as men euery where cōmonly doe.

Secondly the desolation of Hierusalem may be a glasse to euery one among vs, who in these daies of Gods mercifull visitation, sets the ministerie of the gospell at naught, or lightly respects it; for vnlesse such persons amend and that betime, vtter desolation will befall both them and their families. God hath passed his sentence, *they that withdraw themselves from God shall* <sup>Psal 73. 37.</sup> *perish.* Nowe they withdrawe themselves from God, that cannot abide to haue fellowship with him in his word, and to bring themselves in subiection

M I      thereto,

thereto. Thirdly, it appeares hence by the contrarie, that the stabilitie of all kingdomes stands in the obedience of the gospell of Christ: for Gods kingdom is most sure and stable, against which nothing can preuaile. And whē the Gospell is obeyed in any kingdom, it is (as it were) founded in the kingdom of God.

Moreover this desolation is both perpetuall and terrible: it is perpetuall, that is, to the last iudgement. For Hierusalem must be trode vnder foote, *till the time of the Gentiles be fulfilled*, and that is, till there be signes in the sunne and moone, and the powers of heauen be shaken, and that is immediately before the last iudgement. Hence I gather that there is no citie of Hierusalem nor Temple now standing. It will be said, that since the destruction thereof they might haue bene reedified. I answer, by reason of this curse of God, it cannot

cannot so be. Three 100. and 30.yeres  
after the death of Christ, the Iewes by  
the leaue and helpe of Iulian the Em-  
perour, went about to build again their  
temple and cittie, but their worke was  
ouerthrowne, and they hindred by  
thunder & lightening, & earthquakes,  
and many of them slaine thereby. A-  
gaine it may be said, that there is a cittie  
now standing that is called Hierusalem.  
I answer, it is either Hierusalem in his  
ruines, or the cittie Berhara, fenced and  
walled by Elius Adrianus. Secondly by  
this it appeares, that the warres that  
were made heretofore for the recou-  
rie of the Holy land, and of Ierusalem,  
were in vaine. This enterprize was the  
pollicie of the Pope that he might  
the better seate himselfe in Europe.  
And there was little good to be loo-  
ked for in the place that God had  
accursed with perpetuall desolation.  
Thirdly by this it appeares, that pilgri-

images made to the Holy land are superstitious. And lastly I gather hence, that Antichrist shall not reigne in the Temple at Ierusalem. This is but a popish fiction. For how is it possible for him to sit in a Temple, that is utterly destroyed, in such sort, that stone doth not lie vpon stone. It is objected, that Antichrist shall destroy the two prophets of God *in the Citie in vvhich Christ was crucified*. I answer, Christ is as well crucified in his members as in his own person: & thus he was & is still crucified in Rome: and in respect of his members more crucified in Rome then in Ierusalem.

Againe, this desolation was most terrible, and the tribulation thereof so great, that the like was neuer since the beginning of the world. Histories written thereof declare as much. For the citie was at the first besieged by the armie of Titus Vespasianus, called the Abomination of desolation, and it was

Luc. 11. 3.

Act. 9. 4.

Math. 24. 31.

withal compassed with a wall that had  
13. castles in it to command the whole  
citie. In the time of the siege, the Iewes  
were oppressed with a gricuous fa-  
mine: in which their foode was olde  
shooes, old leather, old hay, & the dung  
of beasts. There died partly of the  
sword, & partly of the famine an elcūē  
hundred thousand of the poorer sort:  
two thousand in one night were im-  
bowelled aliue: sixe thousand were  
burned in a porch of the Temple: the  
whole citie was sacked and burnt, and  
laid leuell to the ground: and nintie sea-  
uen thousand taken captiues, and to be  
applied to base and miserable seruice.  
This horrible desolation, must teach vs  
to dread and feare God, and to yeeld  
vnfained subiection to Christ. And as  
the psalmist saith, *to kisse the sonne least*  
*he be angrie*, and we perish in the way,  
when his wrath shall suddenly burne.

Psal. 2. 12.

Touching this desolation there be

M 3

three

three things done by Christ. First he determines it, saying, *Your house shall be left unto you desolate.* Hence I gather that there is a providence of God, touching things that come to passe. That is one point. The second is, that the disposition of kingdoms for the beginning, continuance, and ende, is of God. *The God of heauen* (saith Cyrus) *hath giuen me all the kingdoms of the world.* And Daniel to Nabuchadnezzar, *The God of heauen hath giuen thee kingdom, power, and glorie.* And the handwriting vpon the wall in the sight of Baltasner was to this effect, *Thy kingdom is numbered,* for continuance of yeares: *it is waighed* and found light in respect of the sinnes of the people: and *it is denided* to the Medes & Persians. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

So

Ezra. 1. 5.

Dan. 5. 37.

Dan. 5. 16.



Secondly, Christ reueales the desolation of Hierusalem and that certainly: yea, he determines the very particular time. *This generation* (saith he) *shall not passe till all these things be fulfilled.* And according to this reuelation & prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence I gather that this gospell of Matthew and the rest are the very word of God, on this manner. That which foretells particular things to come certainly & truely, is of God: but the gospels foretell particular things to come certainly and truely, as in this place we see: therefore it is of God.

Math 24-34

Thirdly and lastly, Christ labours to bring the Iewes to a serious consideration of their punishment, whē he saith, *Behold.* For he doth as it were take the by the hand, and bring them to a present view of their miserie. And thus he hath

hath alwaies dealt with his people frō  
 the beginning. Yea thus he dealt with  
 Adam before his fall, when he saide, *If  
 thou eate the forbidden fruit in dying  
 thou shalt die.* This serious considerati-  
 on of deserued punishments, is of great  
 vse. It is an occasion of repentance to  
 many. It is a meanes, if not of repen-  
 tance, yet of restraint of open vices. A-  
 gaine, the consideration of euermlasting  
 punishments, is a meanes to make vs  
 patiently beare lesser crosses that befall  
 vs in this life. And therefore it were to  
 be wished, that mē now a daies would  
 seriously thinke and speake of hell, and  
 of the paines thereof. For then there  
 would be more amendmēt then there  
 is. But this good is hindered partly by  
 blindnes of minde, and partly by false  
 imaginations, that the iudgements and  
 punishments of God may easily be e-  
 scaped.

Amos 4.12.

Mat. 23.

DEO GLORIA.

